Study Material

Class XII - History

2015-2016
## OUR PATRONS

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FOREWORD

The seven PGTs working as members of faculty at KVS, ZIET Mysore - Mr. K Arumugam (Physics), Mr. Kallu Sivalingam (Maths), Mr. M Reddenna (Geo.), Mr. Murugan (History), Mr. Hari Shankar (Hindi), Mr. Joseph Paul (Econ.) and Mr. U.P Binoy (English) prepared Study Materials for Class XII for the academic year 2015-2016 in their respective subjects.

All these study materials focus on some select aspects, namely;

- Gist of lessons/chapter
- Marking scheme (CBSE)
- Important questions
- Solved Question papers with value point
- Tips for scoring well in the examination

The above mentioned seven members of faculty at ZIET Mysore have put in a lot of efforts and prepared the materials in a period of two months. They deserve commendation for their single-minded pursuit in bringing out these materials.

The teachers of these subjects namely, Physics, Mathematics, Geography, History, Hindi, Economics and English may use the materials in the month of January & February 2016 for Pre-Board Examination revision and practice purposes. It is hoped that these materials will help the students perform better in the forthcoming Board Examinations.

The teachers are requested to go through the materials thoroughly, and feel free to send their opinions and suggestions for the improvement of these materials to kvszietmysore@gmail.com.

Dr. E.T ARASU
Deputy Commissioner & Director
KVS, ZIET Mysore
PREFACE

This support material is prepared on the basis of the latest syllabus prescribed by CBSE for class XII (History). Needful additions have been made in order to make the concept clear as per latest syllabus and CBSE pattern. Total 10 maps have been attached with this support material in English. Key concepts in nut-shell, explanations, clues etc., are given at different difficulty level to get good marks.

The support material has been prepared in English. Students are suggested to go through the support material. Regular reading and practice will help them to score very good marks in History. The following steps may be followed to use the material for the maximum benefit

1. Read and understand the concepts in nutshell given chapterwise
2. Learn questions and answers given in each chapter
3. Understand the Question Bank content in thoroughly
4. Practice Maps in outline Map of India
5. Read CBSE pattern of questions and marks allotment for each Book
6. Answer the Model paper given and verify the answer as per the CBSE value points

GOOD LUCK

S MURUGAN
PGT HISTORY
ZIET. MYSORE
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THEME: 01
BRICKS, BEADS AND BONES
THE HARAPPAN CIVILISATION
Key concepts in nutshells

Period: (I) Early Harappa culture - Before 2600 BCE
(II) Mature Harappa culture- 2600BCE to 1900 BCE (III) Late Harappa culture- After 1900 BCE

Extent of Harappan civilisation:
Northern boundary - Manda
Southern Boundary - Daimabad
Eastern boundary - Alamgirpur
Western boundary - Sutkagendor

Characteristics of the Harappan Civilisation:
Two Sections:
(I) The Citadel
(II) The Lower Town
- Carefully planned drainage system.
- At burials in Harappan sites the dead were generally laid in pits.
- Seals and sealings were used to facilitate long distance communication.
- Exchanges were regulated by a precise system of weights, usually made of a stone called Chert and generally cubical, with no markings.
- Some archaeologists are of the opinion that Harappan society had no rulers, whereas other archaeologist feels that there was no single ruler but several rulers.
- Several explanation for the decline of Harappan civilisation are Climatic changes, deforestation, excessive floods, the shifting and/or drying up of rivers. Metals known: Gold, Silver, Copper, Bronze.

Scripts: - The Harappan scripts are undeciphered. There are 375-400 signs. The script was written from right to left.
Craft: - The place Chanhudaro was totally involved for craft production. There were experts in bead makings, shell cutting, seal making, weight making. Lothal was also one of the important places for craft production.
Modes of Transportation: - Bullock carts and Boats.

What do you know about the seals and sealings? (2)

1. Seals and sealings were used to facilitate longdistance communication. Imagine a bag of goods being sent from one place to another.
2. Its mouth was tied with rope and on the knot was affixed some wet clay on which one or more seals were pressed, leaving an impression.
3. If the bag reached with its sealing intact, it meant that it had not been tampered with.
4. The sealing also conveyed the identity of the sender.
Write about the script used by the Harappans (4)

1. Harappan seals usually have a line of writing, probably containing the name and title of the owner.  
2. Scholars have also suggested that the motif conveyed a meaning to those who could not read.  
3. Most inscriptions are short, the longest containing about 26 signs.  
4. Although the script remains undeciphered to date, it was evidently not alphabetical stands for a vowel as it has just too many signs – somewhere between 375 and 400.  
5. The script was written from right to left.  
6. Some seals show a wider spacing on the right and cramping on the left, as if the engraver began working from the right and then ran out of space.  
7. Variety of objects on which writing has been found: seals, copper tools, rims of jars, copper and terracotta tablets, jewellery, bone rods, even an ancient signboard.

Write about the weight system used by the Harappans (2)

1. Exchanges were regulated by a precise system of weights, usually made of a stone called chert and generally cubical with no markings.  
2. Lower denominations of weights were binary (1, 2, 4, 8, 16, 32, etc. up to 12,800), while the higher denominations followed the decimal system.  
3. The smaller weights were probably used for weighing jewellery and beads. Metal scale-pan have also been found.

Mention the causes of the end of the civilisation (2)

1. Climatic change, deforestation, excessive floods, the shifting and/or drying up of rivers, to overuse of the landscape.  
2. Some of these “causes” may hold for certain settlements, but they do not explain the collapse of the entire civilisation.  
3. It appears that a strong unifying element, perhaps the Harappan state, came to an end.  
4. This is evidenced by the disappearance of seals, the script, distinctive beads and pottery.

Mention the domestic architecture of Harappans (2)

1. The Lower Town at Mohenjodaro provides examples of residential buildings. Many were centered on a courtyard, with rooms on all sides.  
2. The courtyard was probably the centre of activities such as cooking and weaving, particularly during hot and dry weather view of the interior or the courtyard.  
4. Every house had its own bathroom paved with bricks, with drains connected through the wall to the street drains.  
5. Some houses have remains of staircases to reach a second storey or the roof. Many houses had wells, often in a room that could be reached from the outside and perhaps used by passers-by.
Q.1) List the raw materials required for craft production in the Harappan civilisation and discuss how these might have been obtained. (2)
The variety of materials used to make beads is remarkable: stones like carnelian (of a beautiful red colour), jasper, crystal, quartz and steatite; metals like copper, bronze and gold; and shell, faience and terracotta or burnt clay.

Two methods of procuring materials for craft production:- (2)
1. They established settlements such as Nageshwar, Shortughai and Balakot.
2. They might have sent expeditions to areas such as the Khetri region of Rajasthan (for Copper) and south India (for gold).

Q.2) “Our knowledge about the Indus Valley Civilization is poorer than that of the other Civilizations”. Explain it by your arguments? (2)
Yes, our knowledge about the Indus Valley Civilization is poorer than that of the other because of the following reasons:-
1. The script of that age has hitherto not been deciphered.
2. The easy method behind seeking knowledge about other Civilizations such as that of Egypt, Mesopotamia, China etc. was the deciphering of their scripts. Scripts is that sole basis through which we can gather through knowledge about the art, literature, customs, dresses, function and religion etc. of any Civilizations.

Q.3) what were the confusions in the mind of Cunningham while studying Harappan civilization? (2)
He used the accounts left by Chinese Buddhist pilgrims who had visited the subcontinent between the fourth and seventh centuries CE.
He thought that Indian history began with the first cities in the Ganga valley.
In fact, Cunningham’s main interest was in the archaeology of the Early Historic (c. sixth century BCE-fourth century CE) and later periods.

Q.4) what were the differences in the techniques adopted by Marshall and Wheeler in studying Harappan civilization? (2)
Marshall tended to excavate along regular horizontal units, measured uniformly throughout the mound, ignoring the stratigraphy of the site.
This meant that all the artefacts recovered from the same unit were grouped together, even if they were found at different stratigraphic layers. As a result, valuable information about the context of these finds was irretrievably lost.
R.E.M. Wheeler rectified this problem. Wheeler recognised that it was necessary to follow the stratigraphy of the mound rather than dig mechanically along uniform horizontal lines.

Q. 5) “Burials is a better source to trace social differences prevalent in the Harappan civilization”. Discuss. (2)
1. Studying burials is a strategy to find out social differences.
2. At burials in Harappan sites the dead were generally laid in pits. Sometimes, there were differences in the way the burial pit was made - in some instances; the hollowed-out spaces were lined with bricks.
3. Some graves contain pottery and ornaments, perhaps indicating a belief that these could be used in the afterlife. Jewellery has been found in burials of both men and women.

Q. 6) Write a note on the Drainage system of the Harappans. (2)
One of the striking features of this town was a well planned drainage system. The drains were made of mortar, lime and gypsum. They were covered with big bricks and stones which could be lifted easily to clean the drains. Smaller drains from houses on both the sides of the streets came and joined a brick laid main channel. Bigger drains which cleared the rain water were 2 and half feet to 5 feet in circumference. For sewage from the houses, pits were provided at either side of the street. All this shows that the Indus valley people took great care to keep their cities clean.

Q. 7) discuss the functions that may have been performed by rulers in Harappan Society. (4)
Some archaeologists are of the opinion that Harappan society had no rulers and that everybody enjoyed equal status. Others feel there was no single ruler but several.
There are indications of extraordinary uniformity of Harappan artefacts as evident in pottery seals weights and bricks.
Notably bricks though obviously not produced in any single centre were of a uniform ratio throughout the region, from Jammu to Gujarat.
Under the guidance and supervision of the rulers plans and layouts of the city were prepared. Big buildings palaces forts, tanks wells, canals, granaries were constructed.
Roads, lanes and drains were also constructed and cleanliness was maintained under the over all supervision of the ruler.
The ruler might have taken interest in economy of the state or city states. He used to inspire the farmer to increase agricultural production.
He used to motivate the craftsmen to promote different handicrafts. Internal as well as external trade was promoted by the ruler.
He used to issue common acceptable coins or seals, weights and measurements.
During the natural calamity such as flood earthquake, epidemic etc. the ruler used to provide grains and other eatables to the affected people.
He used to play active role to defend cities or state from foreign attack.

Q. 8) How can you say that the Harappan culture was an urban one. (4)
We can say that the Harappan culture was an urban one, due to the following reasons:
- The cities were well planned and thickly populated.
- The roads were straight and wide.
- The houses were made of burnt bricks and contained more than one storey.
- Every house had a well and a bathroom.
- The drainage system was excellent with house drains emptying into street drains.
• The citadel of Harappa had public buildings
• Lothal was a dockyard and important trading centre.
• After the decline of the Harappan culture, town planning was forgotten and there was absence of city life for about thousands of years.

Q.9) Write a note on the agricultural technology of Harappans. (4)
Ans. Agriculture was the chief occupation of the Harappans. The prevalence of agriculture is indicated by finds of grains. But it is more difficult to reconstruct actual agricultural practices. Archaeologists have found evidence of a ploughed field at Kalibangan. Representations on seals and terracotta sculpture indicate that the bull was known, and archaeologist extrapolate from this that oxen were used for ploughing. Terracotta models of the plough have been found at sites in Cholistan and at Banawali. The field had two sets of furrows at right angles to each other, suggesting that two different crops were grown together. Most Harappan sites are located in semi-arid lands, where irrigation was probably required for agriculture. Traces of canals have been found at the Harappan site of Shortughai in Afghanistan. It is also likely that water drawn from wells was used for irrigation. Besides, water reservoirs found in Dholavira may have been used to store water for agriculture.

Q.10) Discuss how archaeologist reconstruct the past. (8)
1. Material evidences, allows archaeologists to better reconstruct Harappan life. This material could be pottery, tools, ornaments, household objects, etc. 2. Recovering artefacts is just the beginning of the archaeological enterprise. Archaeologists then classify their finds.
3. The second, and more complicated, is in terms of function: archaeologists have to decide whether, for instance, an artefact is a tool or an ornament, or both, or something meant for ritual use.
4. An understanding of the function of an artefact is often shaped by its resemblance with present-day things - beads, querns, stone blades and pots are obvious examples.
5. Archaeologists also try to identify the function of an artefact by investigating the context in which it was found
6. The problems of archaeological interpretation are perhaps most evident in attempts to reconstruct religious practices.
7. Attempts have also been made to reconstruct religious beliefs and practices by examining seals, some of which seem to depict ritual scenes. Others, with plant motifs, are thought to indicate nature worship.
8. Many reconstructions of Harappan religion are made on the assumption that later traditions provide parallels with earlier ones. This is because archaeologists often move from the known to the unknown, that is, from the present to the past.
9. Remains of crops, saddle querns or pit are studied to identify food.
10. Archaeologists observe the different layers of site and try to find out different things which give a picture of socio-economic conditions, religions and cultural life of the past people.

**THEME - 2**

**Kings, Farmers and Towns**

**Early states and economics (C 600 BCE - 600 CE)**

**Key concept in nut shell**

Several developments in different parts of the subcontinent (India) the longspan of 1500 following the end of Harappan Civilization:-
- Rigveda was composed along the Indus and its tributaries.
- Agricultural Settlements emerged in several parts of the subcontinent.
- New mode of disposal of the dead like making Megaliths.
- By C 600 BCE growth of new cities and kingdoms.
- 600 BCE major turning point in early Indian history.
- Growth of 16 Mahajanapadas. Many were ruled by kings.
- Some known as ganas or sanghas were oligarchies.
- Between the 600 BCE and 400 BCE Magadha became the most powerful Mahajanapada.
- Emergence of Mauryan Empire Chandragupta Maurya (C 321 BCE) founder of the empire extended control upto Afghanistan and Baluchistan.
- His grandson Ashoka, the most famous ruler conquered Kalinga.
- Variety of sources to reconstruct the history of the Mauryan Empire - archaeological finds especially sculpture, Ashoka’s Inscriptions, Literary sources like Indica account.

**New Notions of Kingship**
- By C 200 BCE emergence of new chiefdoms and kingdoms in several parts of the subcontinent.
- Cholas, Cheras and Pandyas in Tamilakam, known from Sangam text.
- Most of these states including Satavahanas and Shakas had control over long distance trade networks.
- Kushanas (C First century BCE to first century CE) ruled over a vast kingdom extending from central Asia to North West India.
- Their history has been reconstructed from Inscriptions, Coins and sculptures which convey a sense of the notions of kingship.
- History of the Guptas (4th century CE) has been reconstructed from literatures, coins and inscriptions including Prashastis.
- What did subjects think about their rulers? Historians have tried to know this by examining stories contained in the Jatakas and Panchatantra.
- Strategies for increasing agricultural production - use of plough with iron plough share, introduction of transplantation and use of irrigation through wells, tanks, less commonly canals.
- Land grants to religious institutions or Brahmanas, to extend agriculture to new areas or to win allies by making grants of land.
- Emergence of urban centres such as Pataliputra, Ujjayani, Puhar, Mathura etc.
- In the towns different types of people used to live such as washing folk, weavers, scribes, carpenters, potters, religious teachers, merchants, kings.
- Artisans and traders organized themselves in guild or shrenis.
- Trade both in the subcontinent and with east and north Africa, West Asia, South East Asia, China.
- India used to export spices, fine pearls, ivory, silk cloth, medicinal plants.
- Exchanges were facilitated by the introduction of the coinage. Punch marked coins made of silver and copper were amongst the earliest to be minted and used. The first gold coins were issued (CE) by the Kushanas.
- James Prinsep an officer in the mint of the East India Company was able to decipher Ashokan Brahmi in 1838.
- Limitations of Inscriptional evidence- letters are very faintly engraved, damaged or letter missing, not sure about the exact meaning of the words.

Q. Mention the important features of Magadha Empire.
1. Magadha (in present-day Bihar) became the most powerful mahajanapada.
2. Magadha was a region where agriculture was especially productive.
3. Iron mines were accessible and provided resources for tools and weapons.
4. Elephants, an important component of the army, were found in forests in the region.
5. The Ganga and its tributaries provided a means of cheap and convenient communication.

1. What are megaliths?
Ans) a- Megaliths were elaborate stone structures in central and south India in first millennium BCE.
   b- These were kept on the burials. Dead were buried with a wide range of iron tools and weapons.
2. Why six century BCE often considered as a major turning point in Indian history?
   It is an era associated with early states and cities, growing use of iron, the development of coin.
   It also witnessed the growth of diverse system of thoughts including Buddhism and Jainism.

3. Define Dhamma Mahamatta?
   Ans) a- Special officers appointed by Ashoka.
       b- Appointed to spread the message of Dhamma.
4. Write any two sources of Mauryan history?
   A. Arthashastra of Kautilya.
   B. Ashoka’s inscriptions.
5. Who were Kushanas?
   a- Kushanas were a clan of nomadic people living in China.
   b- Kushanas ruled over a vast kingdom extending from Central Asia to North-West India.
   c- First to issue gold coins in India.

6. In which languages and script, Ashokan script was written?
   a- Language- Prakrit, Aramaic and Greek.
   b- Script- Prakrit in Brahmi, Greek, Aramaic and Kharosthi.

7. Who was a Gahapati?
   1. Gahapati was the owner, master or head of a household.
   2. He was the owner of the resources- land, animals and other things that belonged to the household.
Short Questions (4 Marks each)

8. Discuss factors responsible for the rise of Magadha – 4
   - Powerful rulers- Bimbisara and Ajatasattu
   - Availability of iron.
   - Fertile soil
   - Availability of elephants in forest.
   - Strong capital - Rajgir and Pataliputra

9. Describe five features of Mahajanapadas? 4
   - Maximum Mahajanapadas ruled by kings but some ruled by Ganas or Sanghas.
   - Each had its own capital often fortified.
   - Permanent army recruited from the peasantry regular bureaucracies.
   - Dharmasutras laid down norms for kings and other people. Function of king to collect taxes and tributes from people.

10. Explain main features of Ashoka’s Dhamma? 4
    - Respect to elders, love for young and kindness to servants.
    - Religious tolerance to other religions.
    - Liberal policies towards Brahmanas, Shramanas.
    - Appointment of Dhamma mahamattas.

11. Important changes in agriculture during the period between 600 BCE to 600 CE . 4
    - For increase of agricultural production use of plough with iron tipped ploughshare.
    - Introduction of transplantation of crop (paddy).
    - Irrigation by wells, ponds and canals.
    - Hoe agriculture in semi-arid parts of Punjab, Rajasthan and hilly tracks in North-Eastern and Central Parts.
    - Land lords and heads of village were more powerful and had control over farmers.
    - Land grants by kings to extend agriculture to new areas.

12. How do inscription help in reconstruction of history? 4
    - Knowledge about the rulers and their achievements.
    - Scripts and language of that time.
    - Extent of the empire.
    - Social and religious condition of kingdom

13. Main features of Mauryan administration? 8
    - Central administration- King had control over legislative, executive, judiciary, army and finance.
    - Provincial administration- The Empire was divided in to many provinces.
14. Source based questions:

Read the following passage and answer the questions given below:

What the king's officials did?
Here is an excerpt from the account of Megasthenes:

Of the great officers of state, some ... superintend the rivers, measure the land, as is done in Egypt, and inspect the sluices by which water is let out from the main canals into their branches, so that every one may have an equal supply of it. The same persons have charge also of the huntsmen, and are entrusted with the power of rewarding or punishing them according to their deserts. They collect the taxes, and superintend the occupations connected with land; as those of the woodcutters, the carpenters, the blacksmiths, and the miners.

Q.1 - Explain the duties of the officers of state.
1. Some superintended the rivers, measured lands and inspected the sluices by which water was let out from the main canals into their branches, so that everyone would have an equal supply of it.
2. They had also charge of huntsmen, entrusted with the power of rewarding or punishing them according to their deserts.
3. They collected the taxes, and superintended the occupations connected with land; as those of the woodcutters, the carpenters, the blacksmiths, and the miners.

Q2. Explain the role of the sub-committees for coordinating military activities.
1. Megasthenes mentioned a committee with six subcommittees for coordinating military activity.
2. They looked after navy, transport and provisions, foot soldiers, horses, chariots and elephants.
3. The second committee had to arrange bullock carts to carry equipments procure food for soldiers and fodder for animals and recruit servants and artisans to look after the soldiers.

Q3. What did Ashoka do to hold his empire together?
1. Ashoka tried to hold his empire together by propagating dhamma.
2. Special officers called dhamma mahamattas were appointed to spread the message of dhamma.
Sources to know out about the Mauryas (4)
1. Historians have used a variety of sources to reconstruct the history of the Mauryan Empire.
2. These include archaeological finds, especially sculpture and the contemporary works, such as the account of Megasthenes which survives in fragments.
3. Another source that is often used is the Arthashastra, parts of which were probably composed by Kautilya or Chanakya.
4. The Mauryas are mentioned in Buddhist, Jaina and Puranic literature, as well as in Sanskrit Literary works.
5. The inscriptions of Asoka on rocks and pillars are regarded as amongst the most valuable sources.

Describe the life of the Urban populations (4)
1. The ruling elites lived in fortified cities.
2. It is difficult to conduct extensive excavations at most sites because people live in these areas even today a wide range of artefacts have been recovered from them.
3. These include fine pottery bowls and dishes, with a glossy finish, known as Northern Black Polished Ware, probably used by rich people, and ornaments, tools, weapons, vessels, figurines, made of a wide range of materials – gold, silver, copper, bronze, ivory, glass, shell and terracotta.
4. We find inscriptions in a number of cities. These mention the name of the donor, her occupation as well.
5. They tell us about people who lived in towns: washing folk, weavers, scribes, carpenters, potters, goldsmiths, and blacksmiths.

How Are Inscriptions Deciphered? (4)
Deciphering Brahmi
1. Most scripts used to write modern Indian languages are derived from Brahmi, the script used in most Asokan inscriptions.
2. Scholars who studied early inscriptions sometimes assumed these were in Sanskrit, although the earliest inscriptions were, in fact, in Prakrit.
3. It was only after decades of painstaking investigations by several epigraphists that James Prinsep was able to decipher Asokan Brahmi in 1838.
**Historical evidence from inscriptions**

1. To find out how epigraphists and historians work, we look at two Asokan inscriptions more closely.
2. The name of the ruler, Asoka, is not mentioned in the inscription. What is used instead are titles adopted by the ruler – *devanampiya*, often translated as “beloved of the gods” and *piyadassi*, or “pleasant to behold.”
3. Historians have to constantly assess statements made in inscriptions to judge whether they are true, exaggerations.
4. Asokan inscription which has often been interpreted as reflecting the anguish of the ruler, as well as marking a change in his attitude towards warfare.

**Divine Kings**

1. One means of claiming high status was to identify with a variety of deities.
2. The notions of kingship they wished to project are perhaps best evidenced in their coins and sculpture.
3. The statues of Kushana rulers have been found installed in a shrine at Mat near Mathura.
4. Similar statues have been found in a shrine in Afghanistan as well. Some historians feel this indicates that the Kushanas considered themselves godlike.
5. Rulers adopted the title *devaputra*, or “son of god”, possibly inspired by Chinese rulers who called themselves sons of heaven.
6. Many states were depended on *samantas*, men who maintained themselves through local resources including control over land. Many Kushana:
7. They offered homage and provided military support to rulers. Powerful *samantas* could become kings; conversely, weak rulers might find themselves being reduced to positions of subordination.
THEME 3
KINSHIP, CASTE AND CLASS IN EARLY SOCIETIES
(600 BC-600CE)

Key concepts in nutshell

- Many rules and different practices were followed by the people.
- Very often families were part of larger networks of people we define as relatives. Blood relations can be defined in many different ways.
- Mausmriti is considered the most important Dharma Sutra and Dharmashastra. It was compiled between 200 BCE and 200 CE. This laid down rules governing social life.
- During Mahabharata age gotras were considered very important by higher verna of societies.
- Social differences prevailed and integration took place within the framework of caste system.
- According to the sutras only Kashtriyas could be a king.
- The original version of Mahabharata is in Sanskrit.
- It contains vivid descriptions of battles forest, palaces and settlements.

Finding out about families

1. Family varies in terms of numbers of members, their relationship with one another as well as the kinds of activities they share.
2. People belonging to the same family share food and other resources, and live, work and perform rituals together.
3. Families are usually parts of larger networks of people defined as relatives, or to use a more technical term, kinfolk.
4. While familial ties are often regarded as “natural” and based on blood, they are defined in many ways.
5. Historians also investigate and analyse attitudes towards family and kinship.

The ideal of patriliny

Patriliny means tracing descent from father to son, grandson and so on. Matriliny is the term used when descent is traced through the mother.

1. The concern with patriliny was not unique to ruling families. It is evident in mantras in ritual texts such as the Rigveda.
2. It is possible that these attitudes were shared by wealthy men and those who claimed high status, including Brahmanas.

4 marks Questions

Q1 Critically examine the duties as laid down in Manusmriti for the chandalas.

Ans - They had to live outside the village.
They had to use discarded utensils.

To dispose off the bodies.

They could not walk in villages and cities.

Q2 In what ways was the Buddhist theory of a social contract different from the Brahmanical view of society derived from the Purusha sukta.

Ans - 1) Four varnas emerged from purusha Sukta.

2) Brahmanas, kshatriya, vaishya and shudra.

3) Brahmanas supreme

4) The Buddhist did not accept this concept.

Q3. Why Mahabharata is considered a colossal epic?

The *Mahabharata* is a colossal epic running over 100,000 verses with depictions of social categories and situations.

It was composed over a period of about 1,000 years (c. 500 BCE onwards)

Some of the stories it contains may have been in circulation even earlier.

The central story is about two sets of warring cousins.

The text also contains sections laying down norms of behaviour for various social groups. Occasionally (though not always), the principal characters seem to follow these norms.

Q.4 What were three strategies adopted by the Brahmins for enforcing Social norms?

The Brahmanas evolved two or three strategies for enforcing these norms.

One was to assert that the *Varna* order was of divine origin.

Second, they advised kings to ensure that these norms were followed within their kingdoms.

And third, they attempted to persuade people that their status was determined by birth. However, this was not always easy. So prescriptions were often reinforced by stories told in the *Mahabharata* and other texts.
Q5. How new jatis were grouped?

Whenever Brahmanical authorities encountered new groups – for instance, people living in forests such as the nishadas – or wanted to assign a name to occupational categories such as the goldsmith or suvarnakara, which did not easily fit into the fourfold varna system, they classified them as a jati.

Jatis which shared a common occupation or profession were sometimes organised into shrenis or guilds.

Q6. Explain different social dimensions propounded by historians from the central episode of Draupadi’s marriage in the Mahabharata

One of the most challenging episodes in the Mahabharata is Draupadi’s marriage with the Pandavas, an instance of polyandry that is central to the narrative.

If we examine the section of the epic, it is evident that the author(s) attempted to explain it in a variety of ways.

1. Present-day historians suggest that polyandry may have been prevalent amongst ruling elites at some point of time.

2. Polyandry gradually fell into disfavour amongst the Brahmanas, who reworked and developed the text through the centuries.

3. Some historians note that the practice of polyandry may have seemed unusual or even undesirable from the Brahmanical point of view.

4. Others suggest that there may have been a shortage of women during times of warfare, and this led to polyandry. In other words, it was attributed to a situation of crisis.

5. Some early sources suggest that polyandry was not the only or even the most prevalent form of marriage.

The reason for the authors to choose to associate this practice with the central characters of the Mahabharata is that creative literature often has its own narrative requirements and does not always literally reflect social realities.

8 Mark Questions.

Q1. The Mahabharata is a good source to study the social value of ancient times. Prove it.

Ans 1) - The Mahabharata gives a vivid description.

2) Emphasized patriliny succession.
3) It reinforces the relation between the caste and the occupation.

4) Vivid description of the caste system and interrelation.

5) Provides evidence to patriarchal society.

6) Kanyadan was considered an important religious duty of the father.

7) Different types of marriage were practised.

8) Elders were dominating.

Q2) How important were gender differences in early societies? Give reasons for your answer.

Ans1) Patriliny: The family system was patriliny which means tracing decent from father to son.

2) Rule of Marriage: Daughter had no claims to the resources of the father.

3) Gotra of Women: Women were expected to give up their father’s gotra.

4) Desire of sons: Desires for sons was quite common.

Q3. How rules of marriage were followed in early societies?

Sons were important for the continuity of the patrilineage, daughters were viewed rather differently within this framework and marrying them into families outside the kin was considered desirable. Kanyadanaor the gift of a daughter in marriage was an important religious duty of the father. The Brahmanas laid down certain codes of social behaviour in great detail. From c. 500 BCE, these norms were compiled in Sanskrit texts known as the Dharmasutras and Dharmashastras. The most important of such works was the *Manusmriti*.

The Dharmasutras and Dharmashastras recognised as many as eight forms of marriage. Of these, the first four were considered as “good” while the remaining were condemned. It is possible that these were practised by those who did not accept Brahmanical norms.

Women were expected to give up their father’s *gotra* and adopt that of their husband.

But the members of the same *gotra* could not marry.

The Satavahana women’s names derived from father’s *gotras*. Some of the Satavahana rulers were polygynous (that is, had more than one wife). Such marriages amongst kinfolk (such as cousins) ensured a close-knit community.
THEME -4
Thinkers Belief and Buildings Culture Development
(600 BCE - 600 CE)

Key concepts in nutshell

- Buildings of sanchi Kannakkheda are the most wonderful ancient buildings in the state of Bhopal.
- Buddhist, Jaina and Brahamanical text, monument and inscription are the some of the important historical sources of the age of C 600 BCE-600CE.
- Many was provided by rulers of Bhopal, Shahjahan Begum and her successor Sultan Jahan Begum to preserved the ancient sites.
- The Rigveda is a collection of hymns, praise of many deities like Agni, Indra, Soma etc.
- The basic philosophy of Jainism already existed in north India even before the birth of vardhamana Mahaveera.
- Tha Bhuddha was the most influential teachers of his times.
- Two traditions were including in modern Hinduism - Vaishnavism and Shaivism.

QUESTIONS ANSWER -

Q1. Mention four places associated with the life of the Buddha. 2
1. Lumbini (birthplace of the Buddha)
2. Kapilvastu (the Buddha was brought up here)
3. Bodh Gaya ( the Buddha attained enlightenment here)
4. Sarnath- (the Buddha delivered his first religious discourse here).

Q2. What do you mean by Tri -ratna? 2
According to Jainism, Moksha or salvation can be attained by observing Tri- ratna or three jewels. This are-
1. Right knowledge
2. Right faith
3. Right action.

Q3. Into how many categories the religious sects that originated during the 6th century B.C. can be divided? 2
The religious sects of the 6th century. B.C. can be divided into two categories:
1. The faiths which were openly against Vedic religion,
2. The faiths which did not oppose Vedic religion openly but propagated new principles venerating one or the other old divinity.
Q4. What do you mean by “Dharma Chakra Pravartana”? 2

Dharma Chakra Pravartana means ‘sitting in motion the wheel of Dharma’. The first religious discourse or sermon delivered by Mahatma Buddha after attaining enlightenment at Mrig dav or Deer Park of Sarnath near Varanasi, is known as ‘Maha chakra Pravartana’.

Q5. Mention the various incarnations of Vishnu according to Vaishnavism. 2

According to Vaishnavism there are ten incarnations of Vishnu. These are: Matsya, Kurma, Varsha, Narsimha, Vamana, Parsurama, Rama, Krishna, Buddha, and Kalki.

Q6. Mention the teachings of Mahatma Buddha? 4

- According to Buddhist philosophy the world is transient (anicca) and constantly changing it is also soulless (anatta) as there is nothing permanent or eternal in it.

  Within this transient world, sorrow is intrinsic to human existence. It is by following the path of moderation between severe penance and self indulgence that human beings can rise above these worldly troubles. The Buddha regarded the social world as the creation of humans rather than of divine origin. According to Buddhist tradition, his last words to his followers were: “Be lamps unto yourselves as all of you must work out your own liberation”.

Q7. What was the Budha Sangha? Discuss its characteristics. 4

1. Budha founded organization of monks called “Sangha”.
2. These monks served as teachers of “Dhamma”. They believed a simple life.
3. They possessed only the essential things which were required for their survival.
4. Earlier only men were allowed to joined the ‘Sangha’, later on the women were allowed for admission to the Sangha.
5. All the members were regarded as equal in the Sangha.

Q8. How Buddhist text were prepared and preserved? 4

The Buddha used to give teachings through debate and discussion. Men, Women and children attended these discussions and discussed what they heard. None of his teachings were written down during his life time. After his death, his followers called a council of elders at Vaishali. This council compiled all of his teachings. These complications were known as Tripitaka which literally means the tree baskets to hold different types of text. Firstly they were transmitted orally and then written and classified according to their subject matter and length. When Buddhism spread to new lands like Srilanka, other texts like Mahavamsa and Dipavamsa were written. Many Pilgrims like FaXian and Xuan Zang carried Buddhist texts with them to disseminate the teachings of Buddha.
Q9. Discuss how and why Stupas were built? (4+4)=10
1. Inscription found on the railings and pillars of stupas record donations made for building and decorating them.
2. Some donations were made by kings such as the Satavahanas; others were made by guilds,
3. Such as that of the ivory workers who financed part of one of the gateways at Sanchi.
4. Hundreds of donations were made by women and men who mention their names.
5. Sometimes adding the name of the place from where they came, as well as their occupations and names of their relatives.
5. Bhikkhus and bhikkhunis also contributed towards building these monuments.

Stupas were built for many reasons -
1. There were other places too that were regarded as sacred. This was because relics of the Buddha such as his bodily remains or object used by him were buried there. These were mounds known as stupas.
2. The tradition of erecting stupas may have been pre- Buddhist, but they came to be associated with Buddhism.
3. Since they contained relics regarded as sacred, the entire stupa came to be venerated as an emblem of both the Buddha and Buddhism.
4. By the second century, a number of stupas, including those at Bharhut, Sanchi and Sarnath had been built.

PASSAGE BASED QUESTIONS

Q10. Read the given passage carefully and answer the question that follows -

Why was Stupa’s built? 7 marks
“This is an excerpt from the Mahaparinibbana Sutta, part of the Sutta Pitaka: As the Buddha lay dying, Ananda asked him: “What are we to do Lord, with remains of the Tathagata (another name for the Buddha)?”

The Buddha replied: “Hinder not yourselves Ananda by honouring the remains of the Tathagata. Be zealous, be intent on your own good.”
But when pressed further, the Buddha said: “At the four crossroads they should erect a thupa (Pali for stupa) to the Tathagata. And whoever shall there place garlands or perfume .... or make a salutation there, or become in its presence calm of heart, that shall long be to them for a profit and joy.”

Questions -
Q1. What are the Stupas? Who advised the Ananda to build the Stupa?
The Stupa was the sacred places. They preserved the relics of the Buddha such as his bodily remains or the objects used by him. All these things were buried in the stupas.
Q2. From which chapter has this excerpt been taken? It is a part of which book?

This excerpt has been taken from the “Mahaparinibbana Sutta.” It was a part of the “Sutta Pitaka.”

Q3. Who was the Tathagata? What had he told about the importance of the stupa?

Tathagata was another name for the Buddha. He told Ananda that the honour to his worldly remains was not important. He laid stress on the importance of one’s good deeds. The stupas should be erected on the holy places. If anybody placed garlands or perfume or saluted them, he will not only get the peace of mind but also profit and joy.

Q4. Name any three places where the Stupas have been built.

The stupas were built at many places. The most important stupas existed at Bharhut, Sanchi and Sarnath.

**THEME-5**

**THROUGH THE EYES OF TRAVELLERS**

**Key concepts in nutshell**

- Al-Biruni was born in Khwarizm in present day Uzbekistan.
- Sultan Mahmud attacked Khawrizm and took Al-Biruni to his capital Ghazni.
- Al-Biruni wrote “Kitab-ul-Hind” also known as “Tahkik-a-Hind”
- Ibn-Battuta’s travelling account “Rihla” gives very interesting information of social and cultural life of India.
- Ibn-Battuta’s attacked by bands of robbers several times.
- Whatever Bernier saw in India compared it with European condition.
- Al-Biruni discussed several “barriers”.
- Ibn-Battuta wrote that Indian agriculture was very productive.
- Ibn-Battuta’s was greatly amazed by looking at the postal system. Bernier compared India with contemporary Europe.
- Bernier critically wrote his account “Travels in the Mughal empire”.
- Around 15% population in 17th century lived in towns in India.
- Bernier called Mughal cities as “camp town”, which were dependent upon imperial protection for their survival.
- Bernier’s description influenced western theorists like Montesquieu.

1. **AL-BIRUNI AND THE KITAB –UL-
2. 1.2 THE KITAB –UL –HIND :**
3. I. Al-Biruni’s Kitab- ul- Hind written in Arabic.
4. II. It is voluminous text, divided into 80 chapters on subjects such as religion and philosophy, festival, astronomy, manners and customs, social life, weight.

**2. MAKING SENSE OF AN ALIEN WORLD AL-BIRUNI AND THE SANSKRITIC TRADITION**
2.1. OVERCOMING BARRIERS TO UNDERSTANDING
I. The language, Sanskrit was so different from Arabic and Persian that ideas and concept could not be easily translated from one language into another.
II. Different in religious beliefs and practices.
III. He depended almost on the works of Bramanas, often citing passages from the Vedas, the Puranas, the Bhagavat Gita.
IV. The works of Patanjali, the Manusmriti etc provided an understanding of Indian society.

2.2 AL-BIRUNI’S DESCRIPTION OF THE CASTE SYSTEM
I. Al-Biruni tried to explain the caste system by looking for parallels in other societies.
II. He suggested that social divisions were not unique to India.
III. He pointed out that within Islam all men were considered equal, differing only in their observance of piety.
IV. He disapproved the notion of pollution.
V. He remarked that everything that falls into a state of impurity strives and succeeds in regaining its original condition of purity.
VI. He was appointed as the qazi or judge of Delhi in 1333.
VII. In 1342 he went to China as the Sultan’s envoy to the Mongol ruler.
VIII. He went to Malabar Coast through central India and later to Sri Lanka.
IX. According to him it took 40 days to travel from Multan to Delhi and 50 days from Sindh to Delhi, 40 days from Daulatabad to Delhi, Gwalior to Delhi 10 days.

4.1 The coconut and the paan
I. Two kinds of plants that were unfamiliar to his audience were coconut and paan.
II. He had compared coconut with that of Palm; they look exactly the same except that the one produces dates and the bears the nuts as its fruits.
III. He describes the paan as a tree which is cultivated in the same manner as the grape wine.

4.2 Lbn Battuta and Indian cities
I. He founded the cities in the subcontinent with full of exciting opportunities for those who had the necessary drive, resources and skills.
II. They were densely populated and prosperous.
III. Most cities had crowded streets and bright and colourful markets with wide variety of goods.
IV. He describes Delhi as a vast city, with a great population, the largest in India.
V. Daulatabad was equal in size of Delhi.
VI. The bazaars were not only places of economic transactions, but the hub of social and cultural activities.
VII. Most bazaars had a mosque and a temple and space were marked for public performances by dancers, musicians and singers.
VIII. He found Indian agriculture very productive because of the fertility of soil.
4.3 A unique system of communications
I. The state evidently took special measures to encourage merchants
II. All trade routes were well supplied with inns and guest houses
III. He was amazed by the efficiency of the postal system which allowed merchants to not only send information and remit credit across long distances, but also to dispatch goods required at short notice.

5. FRANCOIS BERNIER

5.1 A DOCTOR WITH A DIFFERENCE
I. He was a Frenchman, a doctor, political philosopher and historian.
II. He came to the Mughal court in search of opportunities
III. He was in India for 12 years from 1656 to 1668.
IV. He was closely associated to the Mughal court as a physician to Prince Dara Shukoh the eldest son of Shah Jahan.

5.2 Comparing “East” and “West”
I. He travelled to several parts of the country and wrote accounts of what he saw and comparing India with the situation in Europe.
II. He dedicated his major writing to the king of France.

5.3 The question of landownership
I. According to Bernier one of the fundamental differences between Mughal India and Europe was the lack of private property in land.
II. He believed in the virtues of private property and saw crown ownership of land as harmful for both the state and its people.
III. The empire owned all the land and distributed it among his nobles who had disastrous consequences for the economy and society.

5.4 A more complex social reality
I. He felt that artisans had no incentive to improve the quality of their manufactures.
II. The profit was appropriated by the state.
III. A vast quantities of the world’s precious metal flowed into India, as manufactures were exported in exchange for gold and silver.
IV. He also noticed the existence of prosperous merchant community, engaged in long-distance exchange.
V. Merchants often had strong community or kin ties and were organized into their own caste –cum occupational bodies.

Q.1 Name any two travellers who came India during the medieval period (11th to 17th C)?
2. Ans.1. Al Biruni (11th Century) from Uzbekistan
2. Ibn-Battuta (14th Century) from North western Africa, Morocco.
3. Francois Bernier (17th Century) from France.

Q.2 What was the Al-Biruni’s objective to came India? 2
Ans. (1) To help those who want to discuss religious questions with them.
(2) As a repertory of information to those who want to associate with them.

Q.3 Do you think Al-Biruni depended only on Sanskrit texts for his information and understanding of Indian society? 2
Yes, Al-Biruni depended almost exclusively on the work of Brahmanas, often citing passages from the Vedas the Purana, the Bhagavad Gita the works of Patanjali the Manusmriti etc., to provide an understanding of Indian society.

Q.4 Name the Plants found in India which amazed Ibn-Battuta. 2
Coconut - He wrote that the nuts of coconut resemble a man’s head. Paan - He wrote about Paan that the betel has no fruit and is grown only for the sake of his leaves...

Q.5 What was the more complex social reality which Bernier’s notice in the Mughal Empire? 2
(i) He felt that artisans had not incentive to improve the quality of their manufacturers because profits were appropriated by the state. Thus production was on the verge of decline.
(ii) At the same time, he conceded that vast quantities of the world’s precious metals (gold & silver) flowed into India in exporting manufactures.

Q.6 What were the “barriers” discussed by Al-Biruni that obstructed him in understanding India? 2
Following were the barriers he faced in understanding India -
1. Problems of Language - According to him, Sanskrit was so different from Arabic and Persian that ideas and concept could not be easily translated from one language.
2. Difference of religion beliefs and practices - He was Muslim and his religious beliefs and practices were quite different from India.
3. Self-absorption and insularity of the local population - According to him the third barrier was the isolation policy of the Indians.

Q.7 According to Bernier, What were the evils-effects of the crown ownership of land? 4
(1) Absence of ownership of land, landholders could not pass on their land to their children. Thus they didn’t take any interest in increasing production.
(2) It prevented the emergence of the “improving” landlords.
(3) It led to the ruination of agriculture.
(4) It brought a continuous decline in the living standard of all sections of society.
(5) It led to the excessive oppression of the peasantry.
Q8. What did Bernier write about the Sati system? 5
(i) It was a cruel practice in which the widow was made to sit the pyre of her husband alive.
(ii) She was forced to be sati.
(iii) The people had no sympathy even for the child widows.
(iv) The cries of the women going to be a sati did not move anyone.
(v) The Brahmans and the elderly women of the house participated in this practice.

Q9. Who wrote ‘Kitab-ul-Hind’? Throw light in its main features? 4
The book ‘Kitab-ul-Hind’ was written by Al-Biruni. Its main features are -
1. It is written in Arabic.
2. Its language is simple and lucid.
3. It is written on the subject such as regional, philosophy, astronomy, social life, laws etc.
4. It is divided into 80 chapters.
5. Each chapter begins with a question and than description has given based in Sanskritic traditions.

Q10. Analyze the evidence for slavery provided Ibn-Battuta. 8
According to Ibn-Battuta -
1. Slaves like any other commodity, were openly sold in the markets.
2. They were also regularly exchanged as gifts.
3. When Ibn-Battuta reached Sindh, he purchased horses, camels and slaves. He wanted to offer them as gifts to sultan Muhammad Bin Tuglaq.
4. When he reached to Multan, he presented slaves and horses with almonds and raisins to the Governor of Multan.
5. Ibn-batuta says that Muhammad bin Tughlaq was so happy with the sermon of a preacher named Nasiruddin that he gave him ahundred thousand tankas and two hundred slaves.
6. The sultan employed female slaves in his service and also to keep a watch on his nobles.
7. The slaves were also engaged for domestic work. But they were given low wages.
8. Ibn-Battuta found their services particularly indispensable for carrying women and men on palanquins or dola.
9. It appears from Ibn-Battuta’s account that there were considerable differentiations among slaves.
10. Some female slaves in the service of the sultan were experts in music and dance.

Source based Questions
THE SYSTEM OF VARNAS 7
This is Al-Biruni’s account of the system of varnas: The highest caste is the Brahmana, of whom the books of the Hindus tell us that they were created from the head of Brahman. And as the Brahman is only another name for the force called nature, and the head is the highest part of the
……body, the Brahmana are the choice part of the whole genus. Therefore, the Hindus consider them as the very best of mankind.

The next caste is the Kshatriya who was created, as they say, from the shoulders and hands of Brahman.

Their degree is not much below that of the Brahmana. After them follow the Vaishya, who were created from the thigh of Brahman. The Sudra who were created from his feet. Between the latter two classes there is no very great distance. Much, however, as these classes differ from each other, they live together in the same towns and villages, mixed together in the same houses and lodgings.

1. Explain Al-Biruni’s account of the system of varnas.
   Ans. (i) According to Al-Biruni, the higher caste is the Brahmana who were created from the head of brahman. Hindus consider them as the very best of mankind. The second caste is the Kshatriya who was created from the shoulders and hands of Brahman. They are followed by the vaishya, who are created from the thigh of Brahman. Last caste was the Shudra who were created from his feet.

   (ii) No, such type of division is not justified because no one is high or low by birth. Men became high or low by his own karma.

   (iii) It is right that this system was not quite rigid in the real life because these castes live together in the same towns and villages, mixed together in the same house and lodgings.

12. ON HORSE AND ON FOOT

   This is how Ibn Battuta described the postal system:

   In India the postal system is of two kinds: The horse-post called ‘Uluq’ is run by royal horses stationed at distance of every four miles. The foot-post has three stations permit. It is called ‘dawa’, that is, one third of a mile ….. Now, at every third of a mile there is well populated village, outside which are three pavilions in which sit men with girded loins ready to start. Each of them carries a rod, two cubits in length with copper bells at the top. When the courier starts from the city, he holds the letter in one hand and the rod with its bells on the other; and he runs as fast as he can. When the men in the pavilion hear the ringing of bell they get ready. As soon as the courier reaches them one of them takes the letter from his and runs at the top speed shaking the rod all the while until he reaches the next dawa. And the same process continues till the letter reaches its destination. This foot-person is quicker than the horse-post; and often it is used to transport the fruit of Khurasan which are much desired in India.

   (i) Name the two kinds of postal System.
   (ii) Explain how the foot post worked.
(iii) Why does Ibn-Battua think that the postal system in India was efficient?
(iv) How did the State encourage merchants in the 14th century?
(i) There were two kinds of postal system - the horse postal system and the postal system on foot.
(ii) In the postal service on foot, there were three stages. They were called the Dawa. It was one-third part of a mile. There was a village with dense population at a distance of every three miles. There were three centres outside it. The people used to sit in these centres to start their work. Each one of them had a long rod having copper bells at its top. Whenever a messenger started his journey, he held the letter in one hand and this rod with copper bells in the other hand. He would run very fast. The people sitting in the camps at once got ready when they heard the sound of the bell. As soon as the messenger reached the camp, one of the people would take the letter and run away at full speed shaking the rod. This process continued till the letter reached its destination.
(iii) According to Ibn Battuta, The journey from Sindh to Delhi was completed in fifty days. On the other hand, all the information's given by the detectives reached the king within five days; Ibn Battuta was quite amazed at their efficiency of the detectives reached the king within five days.
(iv) In the 14th century, the state took special steps to encourage the traders. For example, all the trade routes had serais and rest houses.

THEME - 6

BHAKTI-SUFI TRADITIONS

CHANGES IN RELIGIOUS BELIEFS AND DEVOTIONAL TEXTS

(08TH TO 18TH CENTURY)

Key concepts in nutshell

- From 8th to 18th century striking feature was a visibility of wide range of gods & goddesses in sculpture & text.
- There was integration of cults - composition, compilation & presentation of puranic texts in simple Sanskrit verses.
- Explicitly meant to be accessible to women and shurdas who were generally excluded from vedic learning.
- Tantric forms of worship - more prevalent among women. Often associated with the goddess were forms of worship that were classified as Tantric. Tantric practices were widespread in several parts of the subcontinent they were open to women and men, and practitioners often ignored differences of caste and class within the ritual context.
- Bhakti traditions classified into saguna (with athesist) and nirguna (without from attracts worship of abstract form)
- The Alvars and Narayanars of Tamilnadu - The worshippers of Vishnu and Nayanars - devotees of Shiva - common features - traveled singing hymns in Tamil.
• Alvars & nayanars initiated movement against caste system & dominance of Brahmans. Nalayiradivyaprabandanam - important composition of Alvars equal to four Vedas.
• Status of women - composition of Andal (a women Alvar) popular, songs of Karaikkal Ammaiayar - were widely sung.
• State patronage in south for Vedic gods rather than Jainism & Buddhisn, cholas patronized brahamnical tradition, making land grant as to lord shiva at Gangaikonda Cholapuram bronze sculpture of shiva.
• Singing of hymns under royal patronage were encountered - Chola ruler Parantaka I consecrated metal image of Appan, Sambandan and sundarar in Shiva emples.

Karnataka saw a new movement under basavanna a brahamana in court of Chalukyan ruler - his followers Virashaivas (heroes of Shiva) or Lingayatd wearers of Linga) - important comminity to this day - who worship shiva in form of a linga. Of the group of Sufis who migrated to India in the late twelfth century, the Chishtis were the most influential.
By the sixteenth century the shring had become very popular, infact it was the spirited singing of pilgrims bound for Ajmer that inspired Akbar to vist the tomb.
He went there fourteen times, sometimes two or three times a year to seek blessings for new conquests, fulfillment of vows and the birth of sons. He also had a mosque constructed with the composer of the dargah.
Lingayats challenged ida of caste and questiones the theory of rebirth. They encountered remarriage of widows. North India saw the emergence of Rajput states which patronized Brahmans - performed secular & ritual function. The Naths, Jogis, siddhas also.
Through guided by ulema, rulers followed a flexible policy granting religious tax exemptions to non Muslims sometimes.
Those who accepted Islam in India accepted in principal the five pillars of faith but these were overlooked with diviation in practice derived from local customs & affiliations (summi, shia) some like in Malabar court adopted local language Sufism - Sufis were critical of dogmatic definitions & scholastic method of interpreting - Quran.
They emphasized interpretation of Quran on basis of personal experiences. Chishtis - were a part of Sufis - hospices of khangah were small room & hall for students to live & pray.
Life in chaisti khangah was like the life of a monastery & catered to all travellers rich or poor. Shaikh Nizamuddin chishti had many followers.
The practice of visits to dargas gained prominence by 14th century - shrines became very popular.

Also music & dance & mystical chants were performed to evoke divine ecstasy. The Bhakti movement saw the emergence of poet saint like kabir where poems written in form in which every meaning are inverted.
The message of Baba Guru Nanak is spelt out in his hymns and teachings. These suggest that he advocated a form of nirguna Bhakti.
Guru Nanak’s Hymns in the Adi Granth Sahib called “Gurbani”, are composed in various languages.
Mirabai (c. fifteenth – sixteenth centuries) is perhaps the best known woman poet within the Bhakti traditions.
She defied her husband and did not submit to the traditional role of wife and mother, instead recognizing Krishna, the avatoar of Vishnu as per lover.
Historaians draw on a variety of sources to reconstruct histories of religious traditions.
Virtually all these religious traditions continue to flourish to date.

02 mark questions:
Q.1 What does Bhakti movement mean? 2
A series of Hindu saints& reformers started religious reform movements which adopted the method of devotion (Bhakti) to achieve the salvation their method of expression of devotion ranged from the routine worship of deities within temple & singing & chanting of devotional composition.
Q.2 Who were Alavars? 2
In southern India the devotees of Vishnu were called Alvars.
Q.3 Give the name of any four well known reformers of Bhakti movement?2
Ramanand swami, Kabir, Guru Nanak dev, Mira Bai.
Q.4 What do you mean by Sufism? 2
The sufis were Muslim saints who left a great impact on the Indian society Sufism originated in Persia.
Q.5 What is the importance of Murshid in Sufi ideology?
According to Sufism, an individual must have a religious guide (Murshid) through whom he can communicate with god. The pir is a ladder which enables a man to reach the goal of life Devotion to the Murshid is the worship of god.

05 marks questions
Q.6 (a) Describe the causes of the rise of Bhakti movement? 4
1. Influence of Vaishnavism
2. Evil practices of the Hindues
3. Fear of sprit of Islam
4. Influence of sufi sects
5. Emergence of great reformers.
Q.7 (b) Describe the main Principal of Bhakti movement?4
1. Faith in god
2. Good deeds
3. Universal Brotherhood  
4. Emotional worship  
5. Condemned idol worship  
6. Opposed to the rigidity of caste system  
7. Guru Bhakti

Q. - 8(c) Discuss the influences & importance of Bhakti movement? 4

**RELIGIOUS EFFECTS**
1. Saked Hinduism  
2. Lowered the prestige of the Brahmins  
3. Checked the propagation of Islam  
4. Emergence of Sikhism  
5. Setback back to Buddhism

**SOCIAL & CULTURAL IMPACT**
(a) Improvement in the social relation between the Hindus & Muslims  
(b) Uplift of lower class  
(c) Promoted the spirit of social service  
(d) Development of composite art in the society  
(e) Enrichment of Literature.

Q. 7 What were the main Principle of Sufism? 4
1. Worship of God  
2. Renunciation of worldly pleasure  
3. Non violence & pacitism  
4. Love of mankind  
5. Importance of Murshid  
6. Principle of Morality  
7. Importance of singing & Dancing in worship of Allah

Q. - 8 What were Attitude of the Nayanars & Alavars sects towards the cast? 4
Some historians are of the view that Alvars & Nayanaras started a movement of Protest against the caste system & the dominance of Brahmans are at least made effort to reform them. This view is supported by the fact, that these Bhakti reformers came from diverse social background some of the belonged to lower classes such as Cultivaters, Artism & untouchahable some of them Barman background. The Alvars & Nayanars claimed that their compositions were as important as the Vedas.
The Tamilsong of the Alvars is marked by such depth of feeling & trupiety that they are looked upon as Vaishnava Vedas. The nayanaras composed their devotional songs with the highest spiritual sentiments & set up shaivism on a strang tooting. These songs are still popular in south India.

Q.-9 Describe the teaching of Kabir? How does he describe the ultimate reality through the poems?
   (a) To achieve inward spiritual bliss 6+2=8
   (b) Condemnation of empty ritual
   (c) To faster harmony between Hinduism & Islam
   (d) He believed in one formless God
   (e) Rejected both Vedas & Kuran & the supremacy of the Brahmins & Mulas
   (f) He opposed the caste system & image worship
   (g) He taught the unity of god & the path of love & devotion
   (h) He emphasized on bhakti to achieve salvation or Moksha.

Kabir gave different names of ultimate reality. In Islam these include Allah Hazrat, Khuda and pir. He also used terms taken from Vedantic traditions like alakh, nirankar, Brahman and atman.

10. Write a note on the relationship between Sufism and orthodox Islam. 2
   A Relationship between Sufism and Orthodox Islam: By the twelfth century, Sufism had been completely integrated into orthodox Islam as a result of the efforts of al-Ghazzali, Al-hallaj and Ibn at-Arabi. In the Indian context, Sufis meticulously resolved their difference with the Ulema and emphasized the need to follow the sharia.

11. Write a short note on Amir Khusrau as a great artist and scholar. 2
   Amir Khusrau and the qaul: Amir Khusrau (1253 – 1325), the great poet, musician and disciple of Shaikh Nizamuddin Auliya, gave a unique form to the Chishti Sama by introducing the qaul (Arabic word meaning “saying”), a hymn sung at the opening or closing of qawwal. This was followed by Sufi poetry in Persian, Hindavi or Urdu, and sometimes using words from all of these languages. Qawwals those who sing these songs) at the shrine of Shaikh Nizamuddin Auliya always start their recital with the qaul. Today qawwali performed in shrines all over the subcontinent.

12. What were the similarities and differences between the be-Shari’a and ba - Shari’a Sufi traditions?4
   A -Meaning of Shari’ a: The Shari’ is the law governing the Muslim community. It is based on the Qur’an and the hadis, traditions of the Prophet including a record of his remembered words and deeds.
   i) Some mystics initiated movements based on a radical interpretation of Sufi ideals. Manny scorned the khangah and took to mendicancy and observed celibacy. They ignored rituals
   ii) And observed extreme forms of asceticism. They were known by different names –
   iii) Qalandars, Madaris, malangs, Haidaris, etc., Because of their deliberate defiance of the
iv) Shari’s they were often referred to as be – shari’a in contrast to the ba – Shari’ a Sufis who complied with it.

v) A group of religious minded people called Sufis turned to as criticism and mysticism in

vi) Protest against the growing materialism of the caliphate as a religions and political institution. The Sufis sought an interpretation of the Qur’ an Sufis on the basis of their personal experiences. The Sufis tradition which were anti shari’a (or the law governing the Muslim committee) are called ba – shari’a a. Similarities: Both of Sufi traditions are critical of the dogmatic definitions and scholastic methods of interpretation the Qur’ an and sunna (traditions of the prophet) adopted by theologians. Instead, they laid stress on seeking salvation rough devotion and love for God by following His commands, and by following. The example of Prophet Muhammad whom they considered has a perfect human being. In this way we can say that both the traditions of the Sufis i.e. be shari’a and be shari’s are same. They sought and interpretation of the Quran on the basis of Personal experience.

**Theme-7**

**An imperial capital: Vijayanagar**

**Some important points to remember**

The Rayas, Nayakas and Sultans - Harihara and Bukka asserted their independence of the Delhi sultanate and established the kingdom of vijaynagar on AD 1336.

- Kings and trading class - The warfare depended mainly upon powerful cavalry. The Portuguese settled on the west coast of India in attempted to establish their trading and military stations.

- The climax and decline of Vijay Nagar empire - Krishadeva Raya was unable administrator, He built dams for irrigation. He builds magnificent places and temples. Its ruler Rama Raya was miserably defeated on the battlefield of (Rakshasi - Tangadi) Talikota in A.D.1565. The victorious armies plundered and destroyed the city of Vijaynagar.

- Vijaynagar Hampi Architecture - The Vijaynagar architecture (Hampi Architecture) of the period (1336-1365) was unique building style evolved by the imperial vijaynagar empire.

- Hampi Bazar - Portuguese traveller’s paes and nuntiz visited hampi in the mid 1500 century. They give an account of hampi Bazar thus “ in this street lived many merchants and there you will find all sorts of rubies, diamonds pearls and cloths that you may wish to buy.

- Building and places - we know today about the vijaynagar palces and buildings are derived from the archeological excavations at Hampi as no royal palace structures have survived.

- Kings royal enclosure - Another important building at Hampi is the kings royal enclosure. Paes tells against the gate there were two circles in which there were the dancing women richly arrayed with many jewels of gold and diamonds and many pearls.

- Mahanavami dibba - The Mahanavami dibba is located on one of the highest points in the city. It is a very large platform rising from a base of about 11000 feet to height of a 40 feet. It seems that is supported a wooden structure.
• Forts of Vijay nagar - in the constant struggle for power, fort and fortified settlements were a potent symbol of authority. The rulers of Vijaynagar empire created the cities with the main object of protection against invasions. The city itself was a fortress and designed as such in every manner.

• Vijayanagara or “city of victory” was the name of the both a city and an empire. The empire was founded in the fourteenth century.

• In 1565 the city was sacked and subsequently deserted.

• One of the most prominent water work to be seen among the ruins in the Hiriya canal.

• In terms of temple architecture, by this period certain new features were in evidence.

• Best exemplified by the raya gopurams or royal gate ways that often dwarfed the towers on the central shrines, and signaled the presence of the temple from a great distance.

• The halls in the temple were used for a variety of purposes.

• Buildings that survive tell us about the way spaces were organized and used, how they were built, with what materials and techniques.

Q.1: Hampi town is located in the bank of which river? 2
It is located on the bank of Tunghbhadra River.

Q.2: Which goddess is called Pampa? 2
Goddess Pampa is the name of goddess Parvati.

Q.3: Who was Colin Mackenzie? Mention his importance in Indian history? 2
Colin Mackenzie used to work in British East India Company. He took birth in 1754. He is a famous engineer, surveyor and humanist. He became the first Surveyor General of British India in 1815. He died in the year 1821. He began to survey in the traditional culture and historical places of India in order to run administration of Colonial India more smoothly and effectively.

Q.4: Mention the silent features of the temple of Hampi. 2
The temple of Hampi is well articulated with artistic pillars like structure. Magnificent structure with gallery surrounded with pillars around divinity and the place of god is one of the features of the temples. The main temple of Hampi is Vitthal and Hazareram.

Q.5 How did the water requirements problems solved in Vijayanagar empire? 2
The natural reservoir is providing water for Vijayanagar is Tunghabhadra river. This river was situated in the north-east direction of the kingdom. Many rivers from nearby mountain range get merged into this river. Dams were built in almost all tributaries of rivers. Hauz were built in order to cope with the drastic climate in draught situation. This was stored in the beginning of the 15th century. This place was called Kamalapuram water reservoir.

Q: 6 What do you think were the advantages and disadvantages of enclosing agricultural land within the fortified area of the city? 4
There are many advantages and disadvantages of enclosing agricultural land within the fortified area of the Vijayanagara empire. Abdur Razzaq noted that "between the first, second and third walls there are cultivated fields, gardens and houses.

The detailed statements have been corroborated by present day archaeologists, who have also found evidence of an agricultural tract between the sacred centre and the urban core. We knew different sources that in Vijayanagara empire and other southern kingdom agricultural tracts were incorporated within the fortified areas. Often, the objective of medieval sieges was to strave the defenders into submission. These sieges could last four several months and sometimes even years. Normally rulers tried to be prepared for adverse situations or natural calamities by building large granaries within fortified areas. The rulers of Vijayanagara adopted a more expensive and elaborate strategy of protecting the agricultural belt itself. Whenever, Kingdom was attacked by the enemies at the time of reaping harvest they could easily brunt the dry crops of the farmers. But these fields were safe in ordinary situation from wild animals.

**Q: 7 What do you think was the significance of the ritual's associated with the Mahanavami dibba?**

The importance of the rituals associated with the Mahanawami dibba. Located on one of the highest points in the city, the "Mahanawami dibba" is a massive platform rising from a base of about 11000 sq.ft. to a height of 40 feet. Rituals associated with the structure probably coincided with Mahanawami (Literally the great ninth day) of the ten-day Hindu festival during the autumn months of September and October, known variously as Dushehra (northern India), Durga Puja (in Bengal) and Navaratri or Mahanawami (in Peninsular India). The Vijayanagara kings displayed their prestige, power and suzerainty on this occasion.

1. The ceremonies performed on the occasion included worship of the image, worship of the state horse, and the sacrifice of buffaloes and other animals. 2. Dancer, wrestling matches, and processions of caparisoned horses, elephants and chariots and soldiers, as well as ritual presentations before the king and his guests by the chief nayakas and subordinate kings marked the occasion.
3. These ceremonies were imbued with deep symbolic meanings on the last day of the festival the king inspected his army and the armies of the nayakas in a grand ceremony in an open field. On this occasion the nayakas brought rich gifts for the king as well as the stipulated tribute.

**Q8:- What impression of the lives of the ordinary people of Vijayanagara can you cull from the various descriptions in Vijayanagara Empire.**

**Ans.** Ordinary people of this empire scope different languages and followed different religious tradition. There were small traders and local merchant use to live in cities, trade centre, port
town and villages. Peasants, workers, slaves etc. were including in ordinary people. These were ordinary Brahmans, trader and women also. 1.In the society there were a few low class people, who were non-influential. They were Dombar, Mana, Jogi, Paraiyan, Boi, Kallar etc. Some low caste people were coverted to Christianity due to the influence of the Portugeuses.  The evils of caste system and untouchability were practiced in the society.

2. The ordinary people of the Vijayanagar empire lived in ordinary houses. This is how the sixteenth century Portuguese traveller Barbosa described the houses of ordinary people existed in the society. The men were sold and purchased. There were some special rules for the slaves.

**Q.9: Evaluate the importance of Amar Nayaka System in emergence of Vijayanagara Empire.**

There is an important role of this system to emerging the Vijayanagara empire. That shows in the following points:

1. The amara-nayaka system was a major political innovation of the Vijayanagara Empire.
2. It is likely that many features of this system were derived from the Iqta system of the Delhi Sultanate.
3. The amara-nayakas were military commanders who were given territories to govern by the raya.
4. The collected taxes and other dues from peasants.
5. A share of revenue was spent for the maintenance of irrigation works and temples.
6. The amar nayak retained part of the revenue for personal use and for maintaining a stipulated contingent of horses and elephants.
7. These contingents provided the Vijayanagara Kings with an effective fighting force with which they brought the entire southern peninsula under their control.
8. The amara-nayakas sent tribute to the King annually and personally appeared in the royal court with gifts to express their loyalty.
9. Kings occasionally asserted their control over them by transferring them from one place to another.
10. Many of these nayakas established independent kingdoms in the 17th century.

**Passage based Question:**

**Q. 10 Colin Meckenzie**

Born in 1754, Colin Meckenzie became a famous engineer, surveyor and cartographer. In 1815 he was appointed the first surveyor General of India. A post he held till his death in 1821. he embarked on collecting local histories and surveying historic sites in order to better understand India’s past and make governance of the of the colony easier. He says that “It struggled long under the miseries of dead management…. Before the south came under the benign influence of the British government”. By standing Vijayanagar, Meckenzie believed that the east India company would gain “much useful information on many of these institutions, laws and
customs whose influence still prevails. Among the various tribes of natives forming the general mass of the population to this date.

(i) Who was Colin Mackenzie? 2
Ans. Colin Mackenzie used to work in British East India Company. He took birth in 1754. He is a famous engineer, surveyor and humanist.

(ii) Which ancient city was founded by Colin Meckenzie? 1
Ans. Hampi

(iii) Why did he start the surveys? 2
He started the surveys in order to better understand India’s past and make governance of the colony easier.

(iv) In which stages Colin Meckenzie completed his work? 2
Ans. First of all he prepared the maps. He collected the information’s about the local traditions from the priest of Virupaksha and Pampadevi temple.

Q. Discuss whether the term “royal centre” is an appropriate description of the part of the city for which it is used. 8
Ans- I think the term royal centre is an appropriate description for the part of the city for which it is used.

i) One of the most beautiful buildings in the royal centre is the Lotus Mahal, so named While the name is certainly romantic, historians are not quite sure what the building was used for one suggestion, found in a map drawn by Mackenzie is that it may have been a council chamber, a place where the king met his advisers.

ii) While most temples were located in the sacred centre, there were several in the royal centre as well. One of the most spectacular of these is one known as the Hazara Rama Temple. This was probably meant to be used only by the king and his family.

iii) The images in the central shrine are missing: however sculpted panels on the walls survive. These include scenes from the Ramayana sculpted on the inner walls of the shrine.

iv) While many of the structures at Vijayanagara were destroyed when the city was sacked, traditions of building palatial structures were continued by the nayakas. Many of these buildings have survived.

v) The royal centre was located in the south – western part of the settlement. Although designated as a royal centre it included over 60 temples. Clearly the patronage of temples and cults was important for rulers who were trying to establish and legitimize their authority.
vi) There were the Temple of Malyavanta Raghunathaswami, the Hampi Bazar, the Virupaksha Temple.

vii) House of Victory and Elephant stable are also the main attraction built by the great Vijaynagra ruler Krishnadeva Raya.

1. During the sixteenth and seventeenth centuries about 85 percent of the population of India lived in its villages. Both peasants and landed elites were involved in agricultural production claimed rights to a share of the produce. This created relationships of cooperation, competition and conflict among them.

2. The basic unit of agricultural society was the village, inhabited by peasants who performed the manifold seasonal tasks that made up agricultural production throughout the year tilling the soil, sowing seeds, harvesting the crop when it was ripe.

3. The panchayat was headman known as muqaddam or mandal.

4. Documents from Western India – Rajasthan, Gujarat and Maharashtra Record petitions sent by women to the village panchayat, seeking redress and justice.

5. The Zamindars held extensive personal lands termed milkiyat, meaning property. Milkiyat lands were cultivated for the private use of zamindars, often with the help of hired or servile labour. Zamindars also derived their power form the fact that they could often collect revenue on behalf of the state, a service for which they were compensated financially.

6. Both cultivated and cultivable lands were measured in each province. The Ain compiled the aggregates of such lands during Akbar’s rule. Efforts to measures lands continued under subsequent emperors. For instance in 1665, Aurangzeb expressly instructed his revenue of officials to prepare annual records of the number of cultivators in each village.

7. The testimony of an Italian traveler, Giovanni Careri, who passed through India c, 1690, provides a graphic account about the way silver traveled across the globe to reach India. The Ain is made up of five books (daftars) of which the first three books describe the administration.

8. The Ain completely department from this tradition as it recorded information about the empire and the people of India, and the people of India, and thus constitutes a benchmark for studying India at the turn of the seventeenth century.

Q.12 Examine the evidence that suggests that land revenue was important for the Mughal fiscal system.

Ans- Important of Land Revenue for the Mughal fiscal system:

i) Administrative apparatus for land revenue: Revenue from the land was the economic mainstay of the Mughal Empire. It was therefore vital for the state to create an administrative apparatus to ensure control over agricultural production and to fix and collect revenue from across the length and breadth of the rapidly expanding empire.
ii) To get specific information: The Mughal state tried to first acquire specific information about the extent of the agricultural domain and became a decisive agent in shaping agrarian relations.

iii) To get specific information: The Mughal state tried to first acquire specific information about the extent of the agricultural lands in the empire and what these lands produced before fixing the burden of taxes on people.

iv) Two stage of fixing land revenue: The land revenue arrangements and then actual collection. The jama was the amount assessed as opposed to hasil, the amount collected. In his list of duties of the amil – guzar or revenue collector.

v) Cash or kind: Akbar decreed that while he should strive to make cultivators pay in cash, the option of payment in kind was also to be the state was to maximize its claims. The scope of actually realizing these claims was, however, sometimes thwarted by local conditions.

vi) Measurement of land: Both cultivated and cultivable lands were measured in the each province. The Ain compiled the aggregates of such lands during akbar’s rule. Efforts to measure lands continued under subsequent emperors. For instance, in 1665 Aurangzeb expressly instructed his revenue officials to prepare annual records of the number of cultivators in each village. Yet not all areas were measured successfully. As we have seen, forests covered huge areas of the subcontinent and thus remained immeasurable.

THEME - 8
PEASANT, ZAMINDARS AND STATE

Key concepts in nutshell

- Peasants and agricultural production - Geographical Diversity
  Looking for sources - Historical Epic and Records, Important chronicles - Ain-i-Akbari, Records from Gujrat, Maharashtra and Rajasthan.
  Peasants and their lands - cultivation was based on the principle of individual ownership.
  Irrigation and Technology - Expansion of agriculture, monsoon remained the backbone of Indian agriculture, artificial system of irrigations had to be devised, agriculture often harnessed cattle energy.
• An abundance of crops - two major crops - the kharif and the rabi, new crops came from different parts of the world.

• The village community. Caste and the rural milieu - Rajputs are mentioned as peasants. Panchayats and headman - The panchayats was usually a heterogeneous body; the headman was chosen through the consensus of the village elders, functions of the panchayat. Village artisans
The existence of substantial members of artisans. A little republic - deep inequities based on caste and gender distinctions.

- Women in agrarian Society - women’s role in the production process, high mortality rates among women, women petitioned to the panchayat, Hindu and Muslim women inherited zamindaris.

- Forest and tribes -Beyond settled villages, livelihood came from the gathering of forest produce, hunting and shifting agriculture, jungles provided a good defence. Inroads into forests - the state required elephants for the army, hunting expeditions by the Mughals, the spread of commercial agriculture

- During the sixteenth and seventeenth centuries about 85 percent of the population of India lived in its villages. Both peasants and landed elites were involved in agricultural production claimed rights to a share of the produce. This created relationships of cooperation, competition and conflict among them.

- The basic unit of agricultural society was the village, inhabited by peasants who performed the manifold seasonal tasks that made up agricultural production throughout the year tilling the soil, sowing seeds, harvesting the crop when it was ripe.

- The panchayat was headman known as muqaddam or mandal.

- Documents from Western India – Rajasthan, Gujarat and Maharashtra – Record petitions sent by women to the village panchayat, seeking redress and justice.

- The Zamindars held extensive personal lands termed milkiyat, meaning property. Milkiyat lands were cultivated for the private use of zamindars, often with the help of hired or servile labour.

- Zamindars also derived their power form the fact that they could often collect revenue on behalf of the state, a service for which they were compensated financially.

- Both cultivated and cultivable lands were measured in each province. The Ain compiled the aggregates of such lands during Akbar’s rule. Efforts to measures lands continued under subsequent emperors. For instance in 1665, Aurangzeb expressly instructed his revenue of officials to prepare annual records of the number of cultivators in each village.
• The testimony of an Italian traveler, Giovanni Careri, who passed through India c, 1690, provides a graphic account about the way silver traveled across the globe to reach India.

• The Ain is made up of five books (daftars) of which the first three books describe the administration.

• The Ain completely departs from this tradition as it recorded information about the empire and the people of India, and the people of India, and thus constitutes a benchmark for studying India at the turn of the seventeenth century.

A. Very short questions (02 Marks each)

Q1. Mention various duties performed by state officials in the 16th century?
Ans. They collect land revenue, measure the lands and keep records etc.

Q2. Who was the author of Ain-I Akbari?
Ans. Abul Fazl, writer of Ain-I Akbari, he was a famous Persian author, gems of Akber’s court.

Q3. Who were Raiyat? How many types of Raiyat?
Ans. They were peasants. There are two types of Raiyat - Khud-khasta and Pahi-khasta. Khud-khasta - They were residents of the village in which they held their land. Pahi-khasta - They were non-resident cultivators who belonged to some other village, but cultivated lands were else were on a contractual basis.

Q4. How many seasons of agriculture according to Ain?
Ans. According to Ain-i-Akbari, agriculture was organized around the two major seasonal cycles - The kharif and the rabi. Kharif - rice and jawar. Rabi - wheat and gram

Q5. What was Jins-i-Kamil?
Ans. Literally perfect crops. Example - cotton and sugarcane.

B. Short Questions (04 marks each)

Q6. Describe the functions of panchayat?
Ans. 1. Community welfare - Construction of bund or digging the cannel which peasants usually could not afford to do on their own.
2. Arrangements against natural calamities, like floods, famine, Droughts etc.
3. Regulate rural societies, like marriage and caste.
4. To ensure that caste boundaries among the various communities
5. Punishment - Example - to levy fines and inflict from the community.
Q7. Describe Ain-i-Akbari?

Ans. 1. Vision of Akbar’s empire.
2. Strong ruling class.
3. The organization of th court, administration and the army.
4. Included detailed revenue records - with the help of Todarmal tried to reorganize the whole revenue system.
5. Useful description of agrarian society.

Q8. What was the role played by women in agrarian society? Ans.1. Women worked shoulder to shoulder with men in fields.
2. Women sowed, weeded, threshed and winnowed the harvest.
3. Craft production - such as spinning yarn, sifting and kneading clay for pottery and embroidery.
4. Some restriction during some days of month - women were not allowed to touch the plough or the potter’s wheel in western India.
5. Produce children and look after them.

Q9. How land revenue was fixed?

Ans.1. It consisted of two stages - Jama and Hasil. Jama was the amount assessed and Hasil the amount collected.
2. Both cultivated and cultivable land measured in each province.
3. Prepared annual record of the number of cultivators in each village
4. Officials were appointed to measure land revenue.
5. The Dewan, who was responsible for supervising the fiscal system of the empire.

Q10. Explain the salient features of zabti system?

Ans.
1. Measurement of land was compulsory.
2. Classification of land: - Polaj, Parauti, Chachar, Banjar.
3. Calculation of the average products.
4. Fixation of state share.
5. Commutation into cash.
6. Collection of land revenue.
Long Questions (8 marks)

Q11. Who were zamindars? What were their functions? 2+6=10
   Ans. Zamindars were the part of rural society, who lived on agricultural production had milkiyat belongs to upper caste. New Zamindars emerged from lower caste.

   Functions of Zamindars:
   1. Collect revenue.
   2. Mediate between king and peasant.
   4. Developed agricultural land.
   5. Give money to farmers for agriculture.
   6. Sell their own agricultural produce.
   7. Make an arrangement for weekly or fortnightly market in the villages.
   8. Making arrangement for repairing roads and water sources.

12. Passage Based Question:- 7
Read the given passage carefully ad answer the question that follows;

   CASH OR KIND
   The Ain on land revenue collection. Let him (the amil-guzar) not make it a practice of taking only in cash but also in kind. The latter is effected in several ways. First, kankut: in the Hindi language Kan signifies grain, and kut, estimate. If any doubts arise, the crops should be cut and estimated in three lots, the good, the middling and the inferior and the hesitation removed. Often, too the land taken by appraisement, gives a sufficiently accurate return. Secondly, batai, also called bhaoli, the crops are reaped and stacked and divided by agreement in the presence of the parties. But in the case several intelligent inspectors are required; otherwise, the evil-minded and false are given to deception. Thirdly, khet-batai when they divided the fields after they are sown. Fourthly, lang batai; after cutting the grain, they form it in heaps and divide it among themselves, and each takes his share home and turns it to profit.

Q1. Explain the term Kankut? (2)
   Ans. In the Hindi language Kan signifies grain and kut means estimate.

Q2. Explain the system of batai or bhaoli system of land revenue collection? (3)
   Ans. The crop are reaped and stacked and divided by agreement in the parties. But in this cash several intelligent inspectors are required, otherwise, the evil minded and false are given to deception.

Q3. Explain the system of lang batai? (2)
Ans. After cutting the grain they from it in heaps and divide it among themselves, and each takes his share home and turns it to profit.

Q4. Which system of revenue collection, do you think, is better and why? (1)  
Ans. Long Batai, because they divided equal among them and get profit.

13. Examine the evidence that suggests that land revenue was important for the Mughal fiscal system. 8  
Ans- Important of Land Revenue for the Mughal fiscal system:  
vi) Administrative apparatus for land revenue: Revenue from the land was the economic mainstay of the Mughal Empire. It was therefore vital for the state to create an administrative apparatus to ensure control over agricultural production and to fix and collect revenue from across the length and breadth of the rapidly expanding empire.  
vii) To get specific information: The Mughal state tried to first acquire specific information about the extent of the agricultural domain and became a decisive agent in shaping agrarian relations.  
viii) To get specific information: The Mughal state tried to first acquire specific information about the extent of the agricultural lands in the empire and what these lands produced before fixing the burden of taxes on people.  
x) Two stage of fixing land revenue: The land revenue arrangements and then actual collection.  
x) The jama was the amount assessed as opposed to hasil, the amount collected. In his list of duties of the amil – guzar or revenue collector.  
xii) Measurement of land: Both cultivated and cultivable lands were measured in the each province. The Ain compiled the aggregates of such lands during akbar/s rule.  
Efforts to measure lands continued under subsequent emperors. For instance, in 1665 Aurangzeb expressly instructed his revenue officials to prepare annual records of the number of cultivators in each village. Yet not all areas were measured successfully. As we have seen, forests covered huge areas of the subcontinent and thus remained immeasurable
THEME - 9
KINGS AND CHRONICLES
(MUGHAL COURT 16TH-17TH CENTURY)

Key concepts in nutshell

- The Mughal and there empire - The name Mughal derives from Mongol period of Mughal empire 1526 -1707 the production of chronicles
- From Turkish to Persian - Mughal court chronicles were written in Persian
- The making of manuscripts - all books in mughals was manuscripts i.e. they were handwritten.
- The Akbarnama and Badshanama - among the important illustrated mughal official histories the Akbarnama and Badshanama.
- A unifying force - sulh-i-kul - Abul Fazl describes the ideal sulh-i-kul (absolute peace).
- Capitals and courts - capital city - the heart of mughal empire is capital city. Where the court assemble.
- Titles and Gifts - The granting of titles to men of merit was an important aspect of mughal policy.
- Mughal kings commissioned court historians to write accounts. These accounts recorded the event of the emperor’s time.
- Babur laid the foundation for the mughal Empire in India by defeating the last Lodhi King Ibrahim Lodhi through the battle of Paniput.
- Modern historians writings in English have termed this original text or accounts of texts as chronicles, as they present a continuous chronological record of events.
- The creation of a manuscript involved a number of people performing a variety of tasks.
- Painters too were involved in the production of Mughal manuscripts.
- Babur took over the Lodí capital of Agra.
- During the 1560s Akbar had the fort of Agra constructed with red sandstone quarried from the adjoining regions.
- In the 1570s he decided to build a new capital, Fatehpuri sikri.
- The keeping of exact and detailed records was a major concern of the Mughal administration.
- Akbar was curious about Christianity and dispatched an embassy to Goa to invite Jesuit priests.

- The first Jesuit mission reach the Mughal court at Fatehpur Sikri in 1580 and stayed for about two years.
- The Jesuit spoke to Akbar about Christianity and debated its virtues with the ulama. Two more missions were sent to the Mughal court at Lahore, in 1591 and 1595.
Very Short Question (02 Marks each)

Q1. Clarify the word meaning of Kornish?
Ans. Kornish was a form of ceremonial salutation in which the Courtier placed the palm of his right hand against his forehead and bent his head, It suggested that the subject placed his head the seat of the senses and the mind into the hand of humility; presenting it to the royal assembly.

Q2. Name the dynasty which ruled India during 1526 to 1707. Who was the founder of this dynasty?
Ans. Mughal dynasty and founder of this dynasty was Babur.

Q3. What is meant by the term Kitabkhana?
Ans. The literal translation of the term Kitabkhana is library. It was a scriptorium that is a place where the emperors collection of manuscripts were kept and manuscripts were produced.

Q4. Manuscripts involved a number of people performing a variety of tasks. Give some such people engaged in the task.
Ans. Manuscripts involved a number of people performing a variety of tasks. Among them were paper marker, calligrapher, gliders, painters, bookbinders.

Q5. Babur’s memories were return in which language?
Ans. Babur’s memories Tuzuk-i-Babari were originally written in Turkish. They were translated in Persian as Babur Nama.

Q6. Explain the meaning of the term “Jihad” or Holy war or Crusade.
Ans. Most of the Muslim Sultans or rulers encouraged their soldiers to fight the Kafirs in the name of religion. This religious war known as jihad holy war or crusade Babur, too had declared his battle against Rana Sanga (or Mewar) a jihad.

Q7. Discuss the major features of Mughal provincial administration. How did the centre control the provinces?
Ans. Major features of Mughal provincial administration:
   i. Subadar: The division of function established at the centre was replicated in the province.
   ii. (Subas) where the ministers had their corresponding subordinates (diwan, bakhshi and sadr).
iii. The head of the provincial administration was the governor (subadar) who reported directly to the emperor.

iv. Faujdars: The sarkars, into which each suba was divided, often overlapped with the jurisdiction of faujdars (commandants) who were deployed with contingents of heavy cavalry and musketeers in districts. The local administration was looked after at the level of the pargana (sub-district) by three semi-hereditary officers, the qaungo (keeper of revenue records), the chaudhuri (in charge of revenue collection) and the qazi.

v. A large support of staff of different categories such as clerk, accountants messengers etc: Each department of administration maintained a large support staff of clerks, accountants, auditors, messengers, and other functionaries who were technically qualified officials, functioning in accordance with standardized rules and procedures, and generating copious written orders and records. Persian was made the language of administration throughout, but local languages were used for village accounts.

II The control of the provinces of the centre: The Mughal chronicles usually portrayed the emperor and his court as controlling the entire administrative apparatus and down to the village level. Yet as you have seen this could hardly have been a process free of tension. The relationship between local landed magnates, the zamindars, and the representatives of the Mughal emperor was sometimes marked by conflicts over authority and a share of the resources. The zamindars often succeeded in mobilizing peasant support against the state.

**Short Question (04 marks each)**

Q6. Assess the role played by women of the imperial household in the Mughal Empire.

Ans. The role played by the women of the imperial household in the Mughal Empire

1. In the Mughal household a distinction was maintained between wives who came from royal families (Begams) and other wives (aghas) who were not of noble birth.
2. Apart from wives numerous male and female slaves populated the Mughal household: The tasks they performed varied from the most mundane to those requiring skill, tact and intelligence.
3. After NurJahan Mughal queens and princesses began to control significant financial resources. Shahjahana’s daughter Jahanara and Roshanara enjoyed an annual income often equal to the high imperial mansabdars. Jahanara in addition received revenues from the port city of Surat, which was a lucrative centre of overseas trade.

Q7. Write a short note on Badshah Nama.

Ans. Badshah Nama Chronicle of a king based on the history of Shahjahan’s reign is an Important chronicle among official histories. Abdul Hamid Lahori, a pupil of Abul Fazal is known as its author. It is modelled of 10 lunar years each. Lahori wrote the first and second daftars
comprising of first two decades of Shahjahan’s reign (1627-1647) But due to infirmities of age he was unable to write the 3rd volume. Volume of the 3rd decade of the emperor’s rule was chronicle by historian waris. In 1944 the first time painting of Badshah Nama were exhibited in New Delhi, London and Washington.

Long Question (8 Marks)

Q8. Discuss the merits and demerits of the Mansabdari System.
Ans.
Merits of the Mansabdari System
1. Control on revolts.
2. Qualification as basis of ranks.
3. Ban on Corruption
4. Forceful army
5. Emotional unity

Demerits of Mansabdari System
1. Misuse of money
2. Disloyalty of the soldiers towards the empire
3. Luxurious life of mansabdars
4. High salary of mansabdars created pressure on govt.
5. Less number of horsemen than the prescribed number affected the effectiveness of military.
6. Lack of direct link between emperor and soldiers

Q9. Source based questions;
DARBAR-I-AKBARI

Abul fazl gives a vivid account of Akber’s darbar. Whenever his majesty (Akber) holds court (darbar) a large drum is bitten, the sounds of which accompanied by divine praise. In this manner people of all classes received notice. His majesty’s sons and grand children the grandees of the court, and all other men who have admittance attend to make the kornish and remains standing in their proper place learned men of renowned and skillful machines pay their respect. And the officers of justice present their reports. His majesty with his usual insights gives orders and settlers everything in a satisfactory manner. During the whole time skillful gladiator’s and wrestlers from all countries hold themselves in readiness and singers male and female are in waiting. Claver jugglers and funny tumblers also are annexations to exhibit their dexterity and agility.

Q1. Describe the main activities taking place in the court? 4
Ans. Main activities taking place in the darbar are :
1. Beating of the drum. To announced holding of dewan-i-am.
2. Divine praise to establish emperor as “insane-i-kamil”
3. The emperor sons, grand children and other grandees take their positions according to status, hierarchy and proximity to the king.
4. All attending court women standing to pay respect and offer salutation to the king.
5. Learned men, mechanics, officers of justice present report to the king for review and update.
6. Gladiators, wrestlers, singers, women in waiting to exhibit their skill and for royal patronage.

Q2. What was the significant of the darbar procedures? 1
Ans. The dauber procedures reflected the status and power of the emperors.

Q3. Define the term “Kornish”. 1
Ans. “Kornish” was a form of ceremonial salutation in which the courtier placed the palm of his right hand against his forehead and bent his head.

Q4. Explain the term “Jharokha Darshan.” 2
Ans. “Jharokha Darshan” showing of the emperor to the public from the palace balcony. It was introduced by Akbar with the objective of broadening the acceptance of the imperial authority.

THEME - 10
COLONIALISM AND THE COUNTRYSIDE

Key concepts in nutshell
- Bengal - Establishment of colonial rule - New land revenue, Auction system under Warren Hastings - 1793, Permanent Revenue settlement in Bengal by Lord Cornwallis.
- Crises in village economy, revenue demand of the state was fixed.
- The rise of the Jotedars, Their land was cultivated through share croppers.
- Resistance of Zamindars, their land was auctioned frequently.
- The fifth report - report submitted to British parliament 1813
- The Hoe and the Ploug - Shifting agriculture, expensive of village economy.
- Paharias - hunters food gathers connected with forests, invaded settled farmers 1770.
- Santhals - Settled in bangal- practiced cultivation land demarcated to them known as Daman-i-koh.
- Conflicts with unsettled paharias -1850 - they resisted the British - Santhal revolt.
- Revolt in the Bombay and Deccan - 1875
- Burning of account book of money lenders and shop keepers

New revenue System - Ryotwari system in Bombay Deccan - Direct settlement, land assessed for 30 yrs subject to periodic revision

1.1 The problem of unpaid revenue.

I. In introducing the permanent settlement, the British hoped to resolve the problems they had been facing since the conquest of Bengal.
II. The rural economy in Bengal was in crisis with recurrent famines and declining agriculture output.

III. The problem lay in identifying individuals who could both improve agriculture and contract to pay the fixed revenue to the state.

IV. The permanent settlement was made with the rajas and taluqdaars of Bengal.

V. They were classified as Zamindars and had to pay the revenue that was fixed.

VI. The Zamindar was not the landowner in the village, but a revenue Collector of the state.

VII. The zamindar collected rent from different villages, paid the revenue to the company, and retained the differences as his income.

VIII. He was expected to pay the Company regularly, failing which his estate could be auctioned.

1.2 Why zamindars defaulted on payments

i) The initial demand was very high: It was felt that if the demand was fixed for all time to come the company would never be able to claim a share of increased income from land when prices rose and cultivation expanded.

ii) The company increased the revenue and argued that the burden on the Zamindar would decline as agriculture production expands and price rose.

II Imposition of high demand:

i) The price of agriculture produce were depressed, the ryots could not pay their dues to the zamindar.

ii) The zamindar could not collect the rent and was not able to pay the company.

III The revenue was invariable:

i) The revenue was invariable, regardless of of the harvest, and had to pay punctually.

ii) They followed sunset law.

IV The powers of the Zamindars limited:

i) The permanent settlement limited the powers of the zamindars to collect the rent from the ryot and manage his zamindari.

1.2 The rise of the jotedars

I. A group of rich peasants consolidated their position in the villages.

II. This class of rich peasant was known as jotedar.

III. The jotedars had acquired vast areas of land.

IV. They controlled local trade as well as money lending, exercising immense power over the poorer cultivators of the region.

V. A large part of their land was cultivated through sharecrop.

VI. When the estate of the zamindar was auctioned for failure to make revenue payment, jotedars were often amongst the purchasers.

VII. The jotedars were the most powerful in North Bengal, in some places they were called haoladars, gantidars, or Mendal.
2.2 The accounts of Buchanan

I. He was an employee of the British East India Company
II. He marched everywhere with a large army of people – draughtsman, surveyors, palanquin bearers, coolies.
III. The cost of the travels was borne by the East India Company.
IV. He was perceived as an agent of the sarkar.
V. He observed the stones and rocks and different strata and layers of soil.
VI. He searched for minerals and stones that were commercially valuable, he recorded all signs of iron ore and mica, granite and saltpeter.
VII. He carefully observed the local practices of salt-making and iron ore mining

Questions - 2 marks

Q.1 What was Permanent Settlement? 2
Ans. The practice of collecting land revenue introduced by Lord Cornwallis in 1793 is known as permanent settlement. In this system the land was given to landlords (Zamindars) permanently. The amount of revenue had been fixed in permanent settlement.

Q.2 Explain the ryotwari system of revenue. 2
Ans. The revenue system that was introduced in the Bombay Deccan came to be known as ryotwari. In this system, the revenue was directly settled with the ryot. The average incomes from different types of soil were estimated. The revenue-paying capacity of the ryot was assessed and a proportion of it fixed as the share of the state.

Q.3 What was Deeds of hire? 2
Ans. When debts mounted the peasants were unable to pay back the loan to the moneylender. They had no option but to give over all land under their possession, carts and animals to the money lenders. But without animals they could not continue to cultivate. So they took land on rent and animals on hire. Now they had to pay for them which had originally belonged to them. He had to sign a Deed of hire stating very clearly that these animals and carts did not belong to them.

Q.4 Who were santhals? What are the two features of their lives? 2
Ans. They were the tribes living in the foothills of Rajmahal hills. They cultivated their fields by plough and much civilized than the Paharias.

Q.5 What do you understand by Deccan riots commission? 2
Ans. The commission which was set up to investigate the riots of Deccan’s farmer in 1875. It was set up by the government of Bombay due to immense pressure of Government of India. Its report was presented in 1878 before the British Parliament.

Q.6 Who were Jotedars? 2
Ans. The group of rich farmers were known as Jotedars. They controlled local trade as well as money lending, exercising immense power over the poorer cultivator’s of the region.
4 Marks Questions-

Q.7 Why Zamindars defaulted on payments? 4
Ans. The reasons for this failure were various-
(i) The initial demands of tax were very high, because the company felt that if the demand was fixed for all time to come they would never be able to claim for high shares in the condition of increased income. (ii) This high demand was imposed in the 1790s, a time when the prices of agricultural produce were depressed, making it difficult for the ryots to pay their dues to the zamindar. If the Zamindar could not collect the rent, how could he pay the company? (iii) The revenue was invariable, regardless of the harvest, and had to be paid punctually. (iv) The permanent settlement initially limited the power of the Zamindars to collect rent from the ryot and manage his zamindari.

Q.8 Why did the Santhals revolt against the British rule? 4
Ans. The Santhals were revolted against the British rule due to following reasons-
(i) The land that Santhals had brought under cultivation was slipping away from their hands. (ii) The state was levying heavy taxes on the land that the Santhals had cleared, money lenders (dikus) were charging them high rates of interest. (iii) Moneylenders were taking over the land from Santhals when debts remained unpaid, and Zamindars were asserting control over the Damin-i-koh area. (iv) By the 1850s, the Santhals felt that the time had come to rebel against Zamindars, money lenders and the colonial state in order to create an ideal world for themselves where they would rule.
It was after the Santhal Revolt (1855-56) that the Santhal Pargana was created, carving out 5,500 sq. miles from the districts of Bhagalpur and Birbhum.

Q.9 Discuss about the life of hill folk of Rajmahal hills, Paharia. 4
Ans. (i) Paharias lived around the Rajmahal hills, subsisting on forest produce and practicing shifting cultivation. (ii) They cleared patches of forest by cutting bushes and burning the undergrowth on these patches, enriched by the potash from the ash, the Paharias grew a variety of pulses and millets for consumption. (iii) They scratched the ground lightly with hoes, cultivated the cleared land for few years, then left it fallow so that it could recover its fertility, and moved to a new area. (iv) From the forests they collected Mahua (a flower) for food, silk cocoons and resin for sale, and wood for charcoal production. The life of the Paharias - as hunters shifting cultivators, food gatherers, charcoal producers, silkworm rearers - was thus intimately connected to the forest.

8 Marks Questions-

Q.10 What are the problems of using official sources in writing about the history of peasants? 8
Ans. Following are the problems in using official sources in writing about the history of peasants. (i) The official sources reflect only British official concerns and interpretation of all events from the outlook and angles of the English. For example, the Deccan riots commission was
specifically asked to judge whether the level of Government revenue demand was the cause of the revolt.

(ii) Most of the events, revolts and happening have been presented in a biased manner.

(iii) The colonial Government and official had their own political, economic religious, cultural and social interest. They had always tried to present the picture of Indian society, people, tradition, culture and even the achievements.

(iv) The sources have been presented and recorded by such clever and naughty people who have intentionally presented things with false evidences also. For example, the Deccan Riot Commission presenting all the findings with such evidences which were utilized to give authenticity to the report of the commission. The commission has presented this fabricated fact that the Government demand was not the cause of the peasants anger. It was the moneylenders (again Indian) who were to be blame for such argument is found very frequently in British colonial records. This shows that there was a persistence on the part of the colonial government to admit that popular discontent was ever on account of Government action.

(v) Official reports, thus are invaluable sources for the reconstruction of history. But they have to be always read carefully and compared with evidence from newspapers, unofficial accounts, legal records and where possible oral sources.

Q.11 What were steps taken by the British East India Company to control the Zamindars? 10

Ans. The British East India Company took the following steps mainly to maintain its control over the Zamindars.

(i) The zamindar’s troops were disbanded custom duties were abolished. (ii) Their cutcheries (Courts) brought under the supervision of collector appointed by the company. (iii) The power to deliver local judgment was also taken away from zamindars. In fact zamindars held their control and leadership through local courts and other panchayats. They lost their power to organize local police. Over time, the collectorate emerged as an alternative center of authority, severely restricting what the zamindar could do. (iv) In case a Raja (powerful zamindars) failed to pay the land revenue, a company official was speedily dispatched to his zamindari which explicit instruction “to take charge of the District and to use the most effectual means to destroy all the influence and the authority of the zamindar and his officers. (v) Some of the scholars believe that some trouble creators were also used as tools to reduce the influence of Rajas. For example, when the zamindars dispatched their amlah (collector of revenue or representative of zamindar). Some naughty people used to create problems for zamindars. Some ryots and village headmen jotedars and mandals were only too happy to see the Zamindar in trouble. The zamindar could therefore not easily assert his power over them.

12. Passage Based Questions.

Referring to the condition of zamindars and the auction of lands, the Fifth Report stated. The revenue was not realized with punctuality, and lands to a considerable extent were periodically exposed to sale by auction. In the native year 1203, corresponding with 1796 - 1797, the land advertised for sale comprehended a jumma or assessment of sicca rupees 28, 70, 061, the extent of land actually sold bore a jumma or assessment of 14,18, 756 and the amount of purchase money sicca rupees 17,90, 416,. In 1204 corresponding with 1797-98 the land
advertised was for sicca rupees 26, 66, 191 the quality sold was for sicca rupees 21, 47, 580. Among the defaulters were some of the oldest families of the country. Such were the rajahs of Nuddea, Rajeshaye Bishenpore (all districts of Bengal), and others, the dismemberment of whose estates at the end of each succeeding year threatened them with poverty and ruin, and in some instances presented difficulties to the revenue officer, in their efforts to preserve undiminished the amount of public assessment.
THEME-11
REBELS AND THE RAJ

Key concepts in nutshell

- Rebels and the Raj - The revolt of 1857 and its representation Pattern of Rebellion - People from different walks of life plunged into the revolt - due to their hatred against the oppressive policies of the British Centre of the Revolt - Lucknow, Kanpur, Barrelly, Meerut, Arrah in Bihar.
- Leaders - Rani Lakshmi Bai of Jhansi, nana Saheb, Kunwar Singh, Bakt Khan, Begum Hazret Mehals, Tatya tope.
- Revolt of the sepoys:
  1) Policy of social superiority of British
  2) Interference in religious matters - greased cartridges issues.
- The vision of unity:
  1) Hindu Muslim unity
  2) Search for alternative powers
  3) Rebels established parallel administration, in Delhi, Lucknow,
- Kanpur after capturing centres of British power. Later they failed.
- British policy of repression.

Repression - 1857 - North India was brought under strict law to prolonged attacked of British - one from Calcutta to North India, another from Punjab to recover Delhi, 27000 Muslims hanged.

Image of the Revolt - Pictorial images produced by British and Indians - posters and cartoons.

The performance of terror: 1) Execution of rebels

Nationalist imageries: 1) Inspiration to nationalists

Celebration as first war of Independence - leaders depicted as heroic figures.

1. PATTERN OF THE REBELLION

1.1 How the mutinies began

I. The sepoys began their action with a signal, firing of the evening gun or the sounding of the bugle.
II. They seized the bell of the arms and plundered the treasury.
III. They attacked the government buildings – the jail, treasurey, telephone office, record room, bungalows – burning all records
IV. Every thing and everybody connected with the white man became a target.
V. In major towns like Kanpur, Lucknow nad Bareilly, money lenders and rich became the objects of rebel.

1.2 Leaders and followers
I. To fight the British, leadership and organization were required, for this they turned towards the Mughal ruler Bahadur Shah who agreed to be the normal leader of the rebellion.
II. In Kanpur, the sepoys and the people of the town agreed to support Nana Sahib.
III. In Jansi the rani was forced to assume the leadership of the uprising.
IV. Kunwar Singh a local Zamindar in Arrah in Bihar.
V. The local leaders emerged, urging peasants, zamindars and tribals to revolt eg - Shah Mal mobilized the villagers of pargene, Baroutin uttar Pradesh, Gonooa tribal cultivator of Singhbhum in Chotanagpur.

1.3 Rumours and prophecies
I. There was the rumour that the British government had hatched a gigantic conspiracy to destroy the caste and religion of the Hindus and Muslim.
II. The Remour said that the British had mixed the bone dust of cows and pigs into the flour that was sold in the market.
III. These sepoys and the common people refused to touch the Atta.
IV. There was a fear and suspicious that the British wanted to convert Indians to Christianity.
V. The sepoys had the fear about bullets coated with the fats of cows and pigs, biting those bullets would corrupt their caste and religion.

1.4 Why did the people believe in the rumours?
I. The British adopted policies aimed at reforming Indian society by introducing Western education, western ideas and western institutions.
II. With the cooperation of sections of Indian society they set up English medium schools, colleges and universities which taught Western sciences and the liberal arts.
III. The British established laws to abolished customs like sati (1629) and to permit the remarriage of Hindu widows.
IV. The British introduced their own system of administration, their own laws and their own methods of land settlements and land revenue collection.

2 AWADH IN REVOLT
2.1 “A cherry that will drop into our mouth one day”
I. In 1851 Governor General Lord Dalhousie described the kingdom of Awadh as “a cherry that will drop into our mouth one day “and five years later it was annexed to the British Empire.
II. The Subsidiary Alliance had been imposed on Awadh.
III. The terms of this alliance the nawab had to disband his military force of the British to position their troops within the kingdom and act in accordance with the advice of the British.
IV. Deprived of his armed forces the nawab became increasing dependent on the British to maintain law and order within the kingdom.
V. He could no longer assert control over the rebellious chief and taluqdars.

3. WHAT THE REBELS WANTED

3.1. The vision of unity
I. The rebellion was seen as a war in which both Hindus and Muslims had equally to lose or gain.
II. The ishtahars harked back to the pre-British Hindu-Muslim past and glorified the coexistence of different communities under Mughal Empire.
III. In 1857 the British spent Rs.50000/- to incite the Hindu population against the Muslims but the attempt failed.

3.2 Against the symbols of oppression
I. The land revenue settlements had dispossessed landholders, both big and small and foreign commerce had driven artisans and weavers to ruin.
II. Every aspect of the British rule was attacked and the firangi accused of destroying a way of life that was familiar and cherished.
III. The proclamations expressed the widespread fear that the British were bent on destroying the caste and religions of Hindus and Muslims and converting them to Christianity.
IV. People urged to come together and fight to save their livelihood, their faith, their honour, their identity.

4. IMAGES OF THE REVOLT

I. Official accounts of colonial administration and military men left their versions in letters and diaries, autobiography and official histories.
II. The changing British attitudes through the innumerable memos and notes, assessments of situations.
III. The stories of the revolt that were published in British newspapers and magazines narrated in glory the violence of the mutineers.
IV. Pictorial image produced by the British and Indians paintings, pencil drawings, cartoons, bazaar prints.

4.1. Celebrating the saviours
I. British pictures offer a variety of images that were meant to provoke a range of different emotions and reactions.
II. Some of them commemorate the British heroes who saved the English and repressed the rebels.
III. “Relief of Lucknow “, painted by Thomas Jones Barker in 1859.

4.2 English women and the honour of Britain
I. The British government was asked to protect the honour of innocent women and ensure the safety of helpless children.
II. Artist expressed as well as shaped these sentiments through their visual representations of trauma and suffering.

4.3 The performances of terror
I. The urge for vengeance and retribution was expressed in the brutal way in which the rebels were executed.
II. They were blown from guns, or hanged from the gallows.
III. Images of these executions were widely circulated through popular journals.

4.4 Nationalist imageries
I. The nationalist movement drew its inspiration from the events of 1857.
II. A whole world of nationalist imagination was woven around the revolt.
III. It was celebrated as the first war of independence in which all sections of the people of India came together to fight against imperial rule.
IV. Art and literature had helped in keeping alive the memories 1857.

Very short Questions (02 marks each)
Q1. Which Governor-General introduced the Subsidary Alliance? Name the four major powers accepting it. 2
Ans. Subsidary alliance was introduced by Lord Wliesley. Hyderabad, Awadh, Mysore, Tanjore, Surat, etc were the four major powers who accepted it.

Q2. Which English lady defended herself bravely against the Indian rebels in Kanpur? 2
Ans. Miss Wheeler defended herself bravely against the Indian rebels in Kanpur.

Q3. Who was the last Nawab of Awadh? Where was he sent on Pension?
Ans. Wajid Ali Shah was last Nawab of Awadh. He was sent to Calcutta on pension.

Short Questions (04 marks each)
Q4. What were the policies and administrative causes of the Revolt of 1857?
Ans. (a) Imperialist policy of the British administrators.
(b) Doctrine of Lapse
(c) Abolition of pensions and Titles.
(d) Disrespect to the Mughal Emperor.
(e) Annexation of Awadh
(f) Misuse of Subsidary alliance.

Q5. What were the causes of the failure of the 1857 Revolt? 5
Ans. (a) Breaking out before of the fixed date.
(b) Co-operation of the native states to the British.
(c) Lack of co-operation from the Elite.
(d) Limited resources of the Rebels.
(e) Absence of a common ideal.
(f) Diplomacy of the British.

Q6. Discuss the nature of revolt of 1857. 5
Ans. (a) Only a Sepoy mutiny –
(i) The main ground for the uprising had been prepared by the soldiers.
(ii) Important and immediate causes of the revolt was the use of greased cartridges.
(iii) The revolt did not spread throughout the country.
(iv) The revolt did not enjoy the cooperation and support of the common people.
(b) First war of Independence - Lakhs of artisans, farmers and soldiers struggled united against the British rule.
(c) Hindu and Muslim took actively part in the movement.
(d) The masses took active part in the struggle against the British at almost all centres of uprisings.
(e) It had country wide presence.

Long Questions (8 marks each)
Q7. What were the social, economical religious and military causes of 1857 revolt?
Ans. Economic Causes: - (a) Drain of wealth
(b) Destruction of Indian industries, trade & commerce.
(c) Exorbitant rate of land revenue.
(d) Resumption of Inami or rent-free lands.
(e) Unemployment and poverty among the masses. Social Causes:-
(a) Maltreatment of the Indians.
(b) Interference in the social life of Indians.
(c) Spread of Western Education.
(d) Propagation of Christianity.

Military Causes:-
(a) Unrest among the Indian soldiers.
(b) Increase ratio of Indian soldiers.
(c) Faulty distribution of troops.
(d) General Service Enlistment Act.
(e) Greased cartridges.

Q.8 How were the lives of forest dwellers transformed in the 16th-17th centuries.?8
Ans :-1. The business encouraged forest clearance zamindars and jotedars turned uninitiated lands in to rice fields to the British, extension of settled agriculture why necessary to enlarge the sources of land revenue. produce crops for export and establish the basis of a settled, ordered society. 2. The British saw forest people as savage impurely and primitive and difficult to govern, so they felt that the forest had to be leaped settled agriculture established and forest people dammed civilized and persuaded to give up hunting and take to plough agriculture. 3. In the 1770s the British embarked on a brutal policy to extermination, hunting the Paharias down and killing them then by 1780s,augustas Cleveland the collector of Bhagalpur purposed a policy of
polification. The Paharias chief were given an annual allowance and made responsible for the proper conduct of their man
4. Some Paharia chief refused the complaines continued, the Paharias withdraw deep into the mountains insulting themselves from Lositle forces and carrying on a war with the outbiddersso when Buchanan travelled through the region in the winter of 1880/1881, the Paharia naturally viewed him with suspicion and distrust.
5. The Santhals themselves were powering into area, cleaning forest, cutting down timber, ploughing land and growing rice and cotton, this leades why Sindhus Manjhi.

Q9. What explains the anger of the Deccan ryots against the moneylenders?
Ans:
1. By 1830s prices of agricultural products fell sharply.
2. Decline in peasant’s income revenue could rarely be paid without a loan from money lenders.
3. Ryots found difficult to pay it back, debt mounted.
4. Ryots needed more loan to buy their everyday needs.
5. Sahukar’s export merchants in Maharashtra stopped long term credit and started demanding repayment of debt.
6. Petition after petition, Ryots complained of the injustice of insensitiveness and the violation of custom.
7. The Ryots came to see the money lenders as devious and deceitful.
8. Limitation law was passed to check the accumulation of interest overtime.
9. Deeds and bonds appeared as symbols of the new oppressive system.

10. Source based Questions :-
Read the following passage and answer the following questions given below: 8
We get significant information from Azamgarh proclmattion.
25 Aug, 1857 as to what the rebels wanted.

Section III. Regarding Public servants
It is not a secret things, that under the British Government, native employed in the civil and military service have little respect, low pay and no manner of influence; and all he post of dignity and emolument in both the departments are exclusively bestowed on Englishmen .... Therefore, all the native in the British service ought to be alive to their religion and interest, and adorning their loyalty to the English side with the Badshahi Government and obtain salaries of 200 and 300 rupees for the present, and be entitled to high post in the future......

Section IV - Regarding Artisans. It is entitled that the Europeans, by the introduction of English articles into India, have thrown the weavers, the cotton dressers, the carpenters, the blacksmiths, and the shoemakers, etc., out of employ, and have engrossed their occupations, so 60 that every description of native artisan has been reduced to beggary. But under the Badshahi Government the native artisans will exclusively be employed in the service of the kings, the rajas, and the rich; and this will no doubt ensure their prosperity therefore, these artisans ought to renounce the English Service.
Q1. How did the introduction of English affect the artisans? 2
Ans. The Artisans were deprived of their employment. The cheap machine-made goods of Britain captured the Indian markets. Consequently, the every description of native artisan was reduced to beggary.

Q2. How would the condition of the artisan improve under the Badshahi Government? 2
Ans. Under the Badshahi Government, the native artisans will exclusively be employed in the service of the kings, the rajas and the rich.

Q3. Why were the public servants dissatisfied with the British Government? 1
Ans. Under the British government, natives employed in the civil and military service had no respect. Their salaries were low and they had no power or influence.

Q4. What did the rebel proclamation repeatedly appeal for? 2
Ans. The rebel proclamation repeatedly appealed that the Indians should take care of their religion and interests and they should side with the Badshahi

THEME: 12
COLONIAL CITIES
URBANISATION, PLANNING AND ARCHITECTURE

Key concepts in nutshell
Sources:- ( i ) Records of the East India company.
( ii ) Census reports
( iii ) Municipal reports.

- The urban population increased from about 10 % to 13 % during the period 1900-1940.
- During the end of the 18th century Madras, Bombay and Calcutta had developed into important ports.
- The ruling elite built racially exclusive clubs, race courses and theatres.
- The development of new modes of transportation such as horse drawn carriages, trams, buses etc. facilitated peoples to live at distant place from the places of their work.
- The rulers everywhere try to express their power through buildings. Many Indian adopted European styles of architecture as symbols of modernity and civilisation.
- The settlement of the local peoples were named “Black Town”. A fortification was built around the “ White Town” to separate it from the “ Black Town”.
- Difficulties in collecting datas :-
  (i) Peoples were unwilling to give correct informations.
  (ii ) Figure of mortality and diseases were difficult to collect.
Ports: Madras, Bombay and Calcutta
Forts: St. George in Madras and Fort William in Calcutta.

1. TOWNS AND CITIES IN PRE-COLONIAL TIMES

1.1 What gave towns their character?

I. Towns were defined in opposition to rural areas.
II. Towns represented specific forms of economic activities and cultures.
III. The people lived by cultivating land, foraging in the forest, or rearing animals.
IV. Towns by contrast were peopled with artisans, traders, administrators and rulers.
V. Towns dominated over the rural population.
VI. Towns and cities were often fortified by walls which symbolized their separation from the countryside.
VII. When towns were attacked, people often sought shelter in the countryside.
VIII. Traders and pedlars took goods from the towns to sell in the villages.
IX. There was a revenue flow of humans and goods from towns to villages.
X. The towns built by the Mughals were famous for their concentration of populations, their monumental buildings and their imperial grandeur and wealth.
XI. Agra, Delhi and Lahore were important centres of imperial administration and control.
XII. Artisans produced exclusive handicrafts for the households of nobles.
XIII. Grains from the countryside were drought into urban markets for the town dwellers and the army.
XIV. The treasury was also located in the imperial capital.
XV. Within these towns were gardens, mosques, temples, tombs, colleges, bazzars and caravanserais.
XVI. The focus of the town was oriented towards the palace and the principal mosque.

1.2 Towns in south India

I. In the towns of south India such as Madurai and Kanchipuram the principal focus was the temple.
II. These temples were the important commercial centres.
III. Religious festivals often coincided with fairs, linking pilgrimage with trade.
IV. The ruler was the highest authority and the principal patron of religious institutions.
V. The relationship that he had with other group and classes determined their place in society and in the town.

1.3 Changes in the Eighteenth century

I. The old towns went decline and new towns developed in the 18th century.
II. The growth of new regional powers was reflected in the increasing importance of regional capitals - Lucknow, Hyderabad, Seringapatam, Poona, Nagpur, Baroda, and Tanjore.
III. Trade, administrators, artisans and others migrated from the old Mughal centres to these new capitals in search of work and patronage.
IV. In some places there was renewed economic activity, in other places war, plunder and political uncertainty led to economic decline.
V. The European commercial Companies had set up base in different places early during the Mughal era the Portuguese in Panaji in 1510, the Dutch in Masulipatam in 1605, the British in Madras in 1639 and the French in Pondicherry in 1873.

VI. By the end of 18th century the land based empire in Asia were replaced by the powerful sea-based European empires.

VII. Forces of international trade, mercantilism and capitalism now came to decline the nature of society.

VIII. Commercial centre such as Surat, Masulipatam and Dhaka which had grown in the 17th century had declined when trade shifted top other places.

IX. Maras, Bombay, Calcutta rapidly emerged as a new economic capitals and colonial administration and political power.

X. New buildings, occupations, institutions developed.

2 FINDING OUT ABOUT COLONIAL CITIE

2.1 Colonial record and urban history
I. Colonial rule a based on the production of enormous amount of data
II. The British kept detailed record of their trading activities in order to regulate their commercial affair.
III. They carried out regular survey, gathered statistical data, and published various official report.
IV. The ton map give information regarding the location of hill, river and vegetation, all important for planning structure for defense purpose.
V. They ho the location of ghats, density and quality of house and alignment of roads, used to gauge commercial possibilities and plan strategies of taxation.
VI. The municipal corporation with some popular representative were meant to administer essential services such as water supply, sewerage, road buildings and public health.

2.2 Problem faced while collecting the Census
I. The first all-India census was attempted in 1872. From 1881 decennial (conducted every ten years) censuses became a regular features.
II. The people often refused to cooperate or gave evasive answers to the census officials.
III. The people were suspicious of census operation and believed that enquiries were being conducted to impose new taxes.
IV. Upper caste people were also unwilling to give any information regarding the women of their household.
V. Women were supposed to remain secluded within the interior of the household and not subjected to public gaze or public enquiry.
VI. Census officials also found that the people were claiming identities that they associate d with higher status.
VII. The figures of mortality and disease were difficult to collect for all deaths were not registered and illness was not always reported, nor treated by licensed doctors.
VIII. Historians have to use sources like census with great caution, keeping in mind their possible biases, recalculating figures and understanding what the figures do not tell.

2.3 Trends of change
I. The smaller towns had little opportunity to grow economically.
II. Calcutta, Bombay and Madras on the other hand grew rapidly and soon became sprawling cities.
III. The introduction of railways in 1853 meant a change in the fortunes of towns.
IV. Economic activities gradually shifted away from traditional towns which were located along old routes and rivers.
V. Every railway station became a collection depot for raw materials and distribution point for important goods.
VI. Railway towns like Jamalpur, Waltair and Bareilly developed as a trading center.

3. What were the new towns like?

3.1 Ports, forts and centers for services
I. Madras, Calcutta and Bombay had become important ports.
II. The English East India Company build its factories because of competition among the Europeans companies, fortified the settlement for protection.
III. In Madras, Fort St George, in Calcutta Fort William and in Bombay the ort marked out the areas of British settlement.
IV. There were separate quarters for Europeans and Indian, which came to be labeled in contemporary writings as the “White Town” and “Black Town”.
V. Two industrial cities, Kanpur specializing in leather, woolen and cotton textiles and Jamshedpur, specialize in steel.
VI. India never became a modern industrialized country as discriminatory colonial policies limited the levels of Industrial development.
VII. Madras, Calcutta Bombay grew into a large city but did not signify any dramatic economic growth.

3.2 A new urban milieu
I. Colonial cities reflected the mercantile culture of the new rule.
II. Political power and patronage shifted from Indian rulers to the merchants of the East India Company.
III. Indians who worked as interpreters, middlemen, traders and suppliers of goods also had an important place in these new cities.
IV. Economic activities near the river of the sea led to the development of docks and ghats.
V. Around the periphery of the fort, Europeans merchants and agents built garden houses, racially exclusive clubs, racecourse and theatres for the ruling elite.

3.3 The first hill stations
I. The hill stations were a distinctive feature of colonial urban development.
II. The hill stations was initially connected with the needs of the British army.
III. Hill station became strategic places for billeting troops, guarding frontiers and launching campaigns against enemy rulers.
IV. The temperate and cool climate of the Indian hills was seen as an advantage.
V. British associated hot weather with epidemics, Cholera and malaria and attempts were made to protect the army from these diseases.
VI. Hill stations were also developed as sanitariums i.e., Place where soldiers could be sent for rest and recover from illness.

4.1 Settlement and segregation in Madras
I. In 1639 they constructed a trading post in Madraspatam and the settlement known as chenapattanam.
II. The company had purchased the right of settlement from local Telugu lords, the Nayaks of Kallahasti.
III. Rivalry with French East India Company led the British to fortify Madras.
IV. Chintadripet area meant for weavers, Washermanpet colony of dyers, Royapuram was settlement for christain boatmen.
V. Dubashes were Indians who could speak two languages the local language and English.
VI. Triplicane Hindu religious centres.
VII. San Thome with cathedral was the centre Roman catholics.

4.2 White Town Fort St. George
I. Fort St. George became the nucleus of the White Town where most of the Europeans lived.
II. Colour and religion determined who was allowed to live within the fort.
III. The Company did not permit any marriages with Indians.
IV. Other than English, the Dutch and Portuguese were allowed to stay because they were European and Christian.

4.3 Black Town
I. The Black Town developed outside the Fort.
II. It was laid out in straight lines, and housed weavers, artisans, Middlemen and interpreters who played a vital role in the company trade.

Q.1 To what extent are census data useful in reconstruction patterns of urbanization in the colonial context?
Ans. Census data are very useful in reconstructing pattern of urbanization in the colonial context.
(i) These data are useful of know exact number of population as well as the total population of white and blacks.
(ii) These data also tell us up to what extent total number of people or total population had been affected adversely by the fearful or deadly diseases.
(iii) Census data provide us complete information about total number of different communities, their language, their works and means of livelihood as well as about their caste and religion also.
Q. 2 What were Civil Lines during the colonial rule? (2)
Ans. After the Revolt of 1857, British attitudes in India were shaped by a constant fear of rebellion. They felt that towns needed to be better defended, and white people had to live in more secure and segregated enclaves, away from the threat of the “natives”. Pasturelands and agricultural fields around the older towns were cleared, and new urban spaces called “Civil Lines” were set up. White people began to live in the Civil Lines.

Q3. Why did the records of the colonial cities were preserved? (2)
Ans. (i) To know the change of population.
(ii) For reconstructing the history of growth of the colonial cities.

Q4. Write a common characteristics of the three colonial cities Bombay, Calcutta and Madras? (2)
Ans. The English East India Company established their administrative and trade centers in these cities. Ports developed near these cities.

Q5. Write the names of any three hill stations established by the British in India? (2)
Ans. Shimla, Mount Abu and Darjeeling.

Q6. What were the new kinds of public places that emerged in the colonial city? What function did they serve?

Answer
1. (1). By the 18th century, Madras, Calcutta and Bombay had become important points and cities. The settlement that came up here were convenient points for collecting goods. The English East India Company built its factories (i.e. mercantile offices) there and because of competition among European companies fortified there settlement for protection. In Madras, Fort St. George, in Calcutta Fort William and in Bombay the Fort marked out the areas of British settlement which were known as ‘White town’. The Indian Merchants, artisan and other women who had economic dealings with Europeans merchants lived outside their fort. These forts in settlement of train own known as ‘Black Towns’.
(2). After 1850s cottons mills were setup by Indian merchants and enterpreneurs in Bombay and European - owned jute mills were established in Rishra (1855) on the outskirts of Calcutta.
(3). Kanpur, Specializing in leather, wooden and cotton textile and Jamshedpur, specializing in steel were prominent.
(4). In 1864 Viceroy John Lawrence officially moved his councils to Shimla.

Q7. Why were the hill stations developed in India by Britishers? (2)
Ans. 
1. Need of British army.
2. Strategic places of Army.
3. Cool climate temptation for Britisher.
4. Free from epidemics.
5. Healthy climate
6. Home away home for Britishers. Any five points are required

Q. 8 Assess the impact of health and defence needs on town planning in Colonial Calcutta. (4)

Ans. In 1756, Sirajudula the Nawab of Bengal sacked the small fort which the British traders had built to house their goods. Consequently when Sirajudaula was defeated in the Battle of Plassey, the British built a new fort. Fort William could not be easily attacked. Around Fort William, a vast open space was left which came to be known as the Maidan or garer-math. This was done so there would be no obstructions to a straight time of fire from the Fort against an advancing enemy army. Soon the British began to move out of the Fort and build residences along the periphery of the Maidan. This was how the English Settlement in Calcutta started taking shape. The vast open space around the Fort became Calcutta’s first significant town planning measure.

Lord Wellesley was concerned about the conditions that existed in the Indian part of the city the fifth, overcrowding and the poor drainage. He wrote a minute (an administrative order) in 1803 on the need for town planning and set up various committees for this purpose. It was believed that creating open places in the city would make the city healthier. Consequently many bazaars, ghats, burial ground and tanneries were cleared or removed. After Wellesley’s departure, the Lottery Committee carried on with the work of Town Planning. In its drive to make the Indian areas cleaner, the committee cleared the river bank of encroachment and pushed the poor to the outskirts of Calcutta.

The outbreak of cholera and plague epidemics in the 19th century gave a further impetus to town planning. The government believed that there was a direct link between living conditions and the spread of disease. Densely built up areas were regarded as insanitary as it obstructed sunlight and circulation of air.

Q. 9 What was the condition of the cities during the colonial rule in India? 4

Ans. 1. New class of laborious poor and workers were emerging. Rural labourers were migrating to the cities for employment. Many were migrating due to the attractive city life.
2. Colonial rulers conducted surveys. They collected the statistical datas and published the governmental reports time to time.
3. Maps of Madras, Bombay and Calcutta were quiet different from the old ons. Architecture of the buildings were changed.
4. A large number of labours were coming to the hill stations where plantation of tea and coffee were done.
5. There were a number of opportunities for women in the cities. Some social reformers supported women educations which was opposed by the orthodox opposed it. Gradually the participation of women in public places increased. They entered into the new occupations of the cities as maid, factory labourers, teachers, actress etc.

Q. 10 How did prominent Indian merchants establish themselves in the colonial city? (8)

Ans. Prominent Indian merchant establish themselves in colonial city in different phases. They establish themselves in all the three metro colonial cities i.e., Madras (Chennai), Bombay (Mumbai) and Calcutta (Kolkata).
First of all these Indian merchants tried to establish their relation of the agents of the company. As there all colonial cities were trade centre and administrative official. Therefore the Indian merchants could easily get establish their relation with the Europeans. There cities were having different types of comforts such as modern hotels, restaurant, lodging, boarding, transport fancilities, roadways and shipping. Later on Bombay become a major trade centre of opium with China. Prominent Indian merchant played active role in collecting opium from different places of Rajasthan and Malwa. They use to bring opium on the back of horses, ponies, camels by road transport etc. They use to earn a lot of money as middle man between farmers and companies agents and officials. Not only East India Company but some of the government official and later or other European also participated in illegal trade of opium. The prominent Indian merchant became very rich. They constructed big building in all big cities of colonial period. As the industrial revolution in England started and expanded. These colonial cities became entry point for British manufacture goods and for the expert of Indian ram materials (which was to be used in large scale industries and factories of England). The prominent Indian merchant also participated in there trade activities. The introduction of railways in 1853 meant a change in the fortunes of towns. Economic activity gradually shifted away from traditional towns which were located along old routes and rivers. Every railway station became a collection depot for raw materials and a distribution point for imported goods. For instance, Mirzapur on the Ganges, which specialized in collecting cotton goods from the Deccan, declined when a railway link was made to Bombay. With the expansion of the railway network, railway workshops and railways colonies were established Railways towns like Jamalpur, Waltair and Bareilly developed. The Indian merchants included the people of different communities and castes such as Parsi, Marwari, Konkani, Arbs, Gujarati. Baniyas, Boras and Jews. Some of the members of this community invested money in modern big industry, shipping and Airlines also. They donated money for construction of inns, wells, tanks, temples, Mosque, Churches and other places of religion and worships.

**Q.11 Describe the growth of cantonments in India? (8)**

**Ans.** For the defence of their Empire, the British Government established cantonments at strategic places. They also built cantonment on the borders of the many important native states to check the disturbance in these states and to control the activities of the rulers. In 1765, Lord Robert Clive initiated the policy of building cantonments for British troops to keep them “cantoned “ in one place, to enforce discipline and military way of life and also to keep them in a sanitized environment. During that time there were 62 cantonments in India. In the 18th and 19th centuries, the most important colonies in India were at Lahore, Peshawar, Ferozpur, Agra, Bareily, Jallandhar, Jhansi, Nagpur, Bombay, Calcutta, Madras and Delhi. The newly established cantonment at Bhatinda is the largest of the 62 cantonments in the country. The Director General of Defence Estates is the apex body of the Defence Estates organization having its offices in various parts of the country. It is entrusted with the task of administration of cantonments and management of defence lands both inside and outside the cantonments. The cantonments are administered by the Cantonment Boards. The Cantonment Boards are autonomous bodies functioning under the overall control of the Central Government in the Ministry of Defence under the provisions of Cantonments Act, 1924. Cantonment Boards comprise of elected representatives besides ex-officio and nominated members, with the
station Commander as the President of the Board. The Central Government provides financial assistance by way of grants in aid to a certain extent to a number of cantonments to balance their budget and for discharging their mandatory civic duties like provisions of public health, sanitation, primary education, street lighting, etc.

Q. 12 What are the different colonial architectural styles which can be seen in Bombay city? (8)
Ans. The different colonial architectural styles which can be seen in Bombay city

(A) The new classical / The neo-classical
Its characteristics included construction of geometrical structure fronted with lofty pillars. It was derived from a style that was originally typical of buildings in ancient Rome, and was subsequently revived, re-adapted and made popular during the European Renaissance.
1 The Town Hall in Bombay
2 Elphinstone Circle / Horniman Circle

(B) The neo-Gothic
It is characterised by high-pitched roofs, pointed arches and detailed decoration. The Gothic style had its roots in buildings, especially churches, built in northern Europe during the medieval period.
1 The Secretariat
2 University of Bombay 3 High Court of Bombay 4 Victoria Terminus

(C) The Indo-Saracenic
A new hybrid architectural style which combined the Indian with the European style. “Indo” was shorthand for Hindu and “Saracen” was a term Europeans used to designate Muslim.
1 The Gateway of India
2 The Taj Mahal Hotel

Q. 13 Passage based question: (8)
Read the given passage carefully and answer the questions that follow:
“Escaping to the Countryside”
This is how the famous poet Mirza Ghalib described what the people of Delhi did when the British forces occupied the city in 1857: Smiting the enemy and driving him before them, the victors (i.e., the British) overran the city in all directions. All whom they found in the street they cut down ... For two to three days every road in the city, from the Kashmiri Gate to Chandni Chowk, was a battlefield. Three gates - the Ajmeri, the Turcoman and the Delhi - were still held by the rebels ... At thenaked spectacle of this vengeful wrath and malevolent hatred the colour fled frommen’s faces, and a vast concourse of men and women ... took to precipitate flight through these three gates. Seeking the little villages and shrines outside the city, they drew breath to wait until such time as might favour their return.

(i) Who was Mirza Ghalib? (1)
Ans. Mirza Ghalib was a famous poet.

(ii) What was happening in Delhi in 1857 and why? (2)
Ans. After the revolt of 1857, Delhi was besieged by the rebels. But soon it was recovered by the British army.

(iii) Which three gates were under the rebels, while British army was in Delhi? (2)
Ans. The three gates were - the Ajmeri, the Turcoman and the Delhi.

(iv) What was the condition of the people of Delhi? (2)
Ans. The colour fled from men’s faces, and a vast concourse of men and women ... took to precipitate flight through these three gates. Seeking the little villages and shrines outside the city, they drew breath to wait until such time as might favour their return.

THEME - 13
MAHATMA GANDHI AND THE NATIONALIST MOVEMENT
CIVIL DISOBEDIENCE AND BEYOND

Key points in nutshell:-
- Mahatma Gandhi is the most influential and revered of all the leaders who participated in the freedom struggle of India.
- In January 1915, Mohandas Karamchand Gandhi returned to India after spending two decades in South Africa.
- It was in South Africa he first focused the distinctive techniques of non-violent protest known as Satyagraha and Promoted harmony between religions.
- On Gokhale’s advice he spent one year traveling around British India to know the land and its peoples.
- His first major public appearance was at the opening of the Banaras Hindu University in February 1916.
- Here in his speech Gandhiji Charged the Indian elite with a lack of concern for the labouring poor.
- He successfully organized Satyagraha at Champaran (Bihar in 1917); Ahmedabad and Kheda in 1918.
- In 1919 Gandhiji called for a century wide campaign against the “Rowlatt Act”. It was the Rowlatt Satyagraha that made Gandhiji a truly national leader.
- In 1920 After Jalianwala Bagh Massacre he called for a campaign of non cooperation with British Rule and joined hands with the Khilafat movement.
- The British Raj was shaken to its foundations for the first time since the Revolt of 1857.
- Non-cooperation movement was suspended in 1922 after Chauri-Chaura incident.
- Causes of Gandhiji’s popularity among Indians—he dressed like them lived like them and speak their language.
- Mahatma Gandhi was released from prison in February 1924 devoted himself in constructive work like promotion of home-spun cloth khadi, abolition of untouch- ability, Hindu-Muslim unity etc.
- In 1928 Gandhiji began to think of reentering politics. After the failure of Simon Commission in its annual session at Lahore Congress demanded Purna Swaraj and decided to observe 26th January 1930 as Independence Day.
12th March 1930-Dandi Satyagraha, Salt March.
- On 6th April 1930 broke the salt law.

-Across large parks of India peasants breached forest laws, factory workers went on the strike, lawyers boycotted courts and students refused to attend government run educational institutions.

1930- First Round Table conference- Gandhiji did not attend.
1931- Gandhi-Irwin pact, 2nd Round Table Conference- Gandhi attended but it failed.
1935- Government of India Act
1937- Provincial Election, Congress formed ministries in 8 out of 11 provinces.
1939- World War II broke out, Individual Satyagraha.
1940- Two Nation Theory put forward by Jinnah.
1942- Failure of Cripps Mission.
9th August 1942- Quit India Movements by Gandhiji. Gandhiji along with all prominent leaders sent to jail.
1946- Cabinet Mission- Failed to get the Congress and the League to agree on the federal system.
1947- Mountbatten was appointed as viceroy.
15th August 1947- Formal transfer of power, announcement of partition and India got her independence.

The last heroic days of Gandhiji:-
- On 15th August 1947 Gandhiji was not at Delhi to witness the festivities. He was at Calcutta and undertook a 24 hour fast.
- Due to initiative of Gandhiji and Nehru Congress passed a resolution on the rights of the minorities.
-After working to bring peace to Bengal Gandhiji shifted to Delhi from where he hoped to move on to the riot-torn districts of Punjab. On 30th January 1948 Gandhiji was shot dead by Nathuram Godse.

Sources to know more about Gandhiji:-
1. Public voice and private scripts.
2. Series of Personal letters published by Gandhiji in his journal Harijan.
3. A bunch of old letters edited by Nehru.
4. Fortnightly Reports of the Home Department.
5. From newspapers.

Very short questions(02 marks)
Q.1 Who were Lal-Bal-Pal?
Ans- All three were early extremist leaders, who led the nation-wide Nationalist movement. Lal-Lala lajpat Rai, Bal- Bal Ganga dhar Tilak and Pal- Bipin Chandra Pal.

Q.2 Name one movement launched for farmers and peasants by Mahatma Gandhi in India?
Ans. 1. Champaran Satyagraha 1917 for indigo peasants.
2. Ahmedabad mill labour movement 1918.

Q.3 State the significance of Gandhiji’s speech at Banaras Hindu University?
Ans:- 1. Gandhiji charged the Indian elite with a lack of concern for the labouring poor.
2. He worried about the contrast between the rich and poor. He felt salvation of India lay in the farmers.

Q.4 What is meant by Rowlatt Act?
Ans:- Anybody could be arrested on the basis of suspicion and put in prison without trial. This Act was made by Rowlatt to suppress the freedom struggle.

Q.5 Why was charkha chosen as a national symbol?
Ans:- 1- Symbol of self-reliance and self confidence.
2. Source of employment for thousands of poor and unemployed.

Q.6 What was the significance of Lahore Session of Congress?
Ans:- 1- Declaration of poorna Swaraj as the main objective of Congress. 2- 26 January 1930 to be celebrated as Independence Day.

Q.7 Describe the Gandhi-Irwin Pact of 1931?
Ans:- 1- Gandhiji postponed Civil Disobedience movement.
2- Irwin agreed to release all prisoners and allowed to make salt along the coast. 3- Gandhiji agreed to go to second round table conference.

Q.8 What was the attitude of the Indian National Congress towards the second world war?
Ans:-1-Both Mahatma Gandhi and Nehru were against Hitler and Nazis. 2-They promised congress support to the war effort if the British in return promised grant India Independence after the war.

Short questions (05 marks)
Q9. Why did Gandhiji start on-cooperation Movement? Why was it withdrawn?
Ans:- - To oppose Rowlatt Act.
- To undo the injustice done at Jalianwala Bagh.
- To support the Khilafat Movement.
- To attend Swaraj.
- Violence at Chauri-Chaura - He withdrew non co-operation movement because of the incident of Chauri-Chaura
- Gandhiji believed in non-violence.

Q10. Explain the significance of Dandi March?
Ans:- 1. Violation of Salt law- a monopoly of British and manufacturing of salt.
2. Large scale participation of women.
3. Civil law violated across large part of India.

Q11. What was the problem of separate electorates? What were the disagreement between Congress and Dalits on this issue? Finally what solution to be of this issue?
Ans:- Demand of separate electorates by the Dalits in which they wanted reservation in separate Electorates like muslims.
In 1931 in the second Round Table Conference Dalit leader Dr.B.R.Ambedkar said Congress does not represent the Dalits.
- He said Dalits are socially and economically backward. By separate electorate they can put demands of their rights.
- Gandhiji opposed the separate electorates.
- Finally Congress gave separate electorates to Dalits within the Congress.

**Long questions (8 marks)**

Q12. How did Gandhiji transform National Movement into mass movement?
Ans:- 1. Simple lifestyle
2. Use of Hindi for communication
3. Role of Gandhiji in three mass movement.
4. Emphasis on Truth and non-violence
5. swadeshi, boycott and Swaraj.
6. Importance on Charkha and Khadi.
7. Upliftment of women, poor down trodden.
8. Hindu-Muslim unity
10. Balancing each and every section of society.

Q13. Explain the sources from which we can reconstruct the political career of Mahatma Gandhi and the history of National Movement of India.
Ans:- - Auto-biographies and biographies.
- Contemporary newspapers.
- Official and police records.,
- Public speeches
- private letters.

Q.14 “Where ever Gandhiji went, rumours spread of his miraculous power.” Explain with examples.
Ans:- 1-The ascetic life style,
2. Use of dhoti and charika
3. Use of Hindi for communication made Gandhiji very pular.
4- Where ever he went rumours spread of his miraculous powers. a- Sent by King to redress the grievances of the farmers. b- Had power to overrule all local officials. c- Gandhiji was superior to the British.
5- Fight against untouchability.

Q. How was Mahatma Gandhi perceived by the peasants?
Ans. Known variously as “Gandhi baba”, “Gandhi maharaj”, or simply as “Mahatma”, Gandhiji appeared to the Indian peasant as a savior, who would rescue them from high tax and oppressive officials and restore dignity and autonomy to their lives. Gandhiji’s appeal among the poor, and peasants in particular, was enhanced by his ascetic lifestyle, and by his shrewd use of symbols such as the dhoti and charkha.

Q. How was non-cooperation a form of protest? 4
Ans. Students stopped going to school and colleges run by the government. Lawyers refused to attend court. The working class went on strike in many town and cities: according to official figures, there were 396 strike in 1921, involving 600,000 workers and a loss of 7 million workdays. The countryside was seething with discontent too. Hill tribes in northern Andhra violated the forest laws. Farmers in Awadh did not pay taxes. Peasants in Kumaun refused to carry loads for colonial official. These protest movements were sometimes carried out in defiance of the local nationalist leadership. Peasants, workers, and others interpreted and acted upon the call to “non-cooperate” with colonial rule. It entailed denial, renunciation, and self-discipline. It was training for self-rule.

Q.15 Source based questions:-
Read the following passage and answer the questions given below:

Why the salt satyagraha?
Why was salt the symbol of protest? This is what Mahatma Gandhi wrote:
The volume of information being gained daily shows how wickedly the salt tax has being designed. In order to prevent the use of salt that has not paid the tax which is at times even fourteen times its value, the Government destroys the salt it can not sell profitably. Thus it taxes the nation’s vital necessity; it prevents the public from manufacturing it and destroys what nature manufactures without effort. No adjective is strong enough for characterizing this wicked dog-in-the-manager policy. From various sources I hear tales of such wanton destruction of the nation’s property in all parts of India. Maunds if not tons of salt are said to be destroyed on the Konkan coast. The same tale comes from Dandi. Wherever there is likelihood of natural salt being taken away by the people living in the neighbourhood areas for their personal use, salt officers are posted for the sole purpose of carrying on destruction. Thus valuable national property is destroyed at national expense and salt taken out of the mouths of the people. The salt monopoly is thus a fourfold curse. It deprives the people of a valuable easy village industry, involves wanton destruction of property that nation produces in abundance, the destruction itself means more national expenditure, and fourthly, to crown his folly, and unheard-of takes of more than 1,000 per cent is exacted from a starving people. This tax has remained so long because of the apathy of the general public. Now that it is sufficiently roused, the tax has to go. How soon it will be abolished depends upon the strength the people.
Q1- Why was salt the symbol of protest? 2
Ans- Salt was the symbol of protest because salt was used by everyone even by the poorest Indians.
In every Indian household salt was indispensable yet people were forbidden from making salt even for domestic use compelling them to buy it from shops at a high price.

Q2- Why was salt destroyed by the Colonial Government? 3
Ans- The salt tax had been wickedly designed. In order to prevent the use of salt that has not paid the tax which was at times even fourteen times its value, the Government destroyed the salt it could not sell profitably.

Q3- Why did Mahatma Gandhi consider the salt tax more oppressive than other taxes? 2
Ans- Gandhiji considered the salt tax more oppressive than other taxes because salt tax was wickedly designed by the Government. The salt tax was at times even fourteen times its values. The Government destroyed the salt it could not sell profitably. Wherever there was likelihood of natural salt being taken away by the people salt officers were posted for destruction. In this way national property was destroyed at national expe

THEME 14
UNDERSTANDING PARTITION
POLITICS, MEMORIES, EXPERIENCES

Key concepts in nutshell
• Sources - Incidents narrated by people.
• Partition or holocaust
  (i) Communal riots
  (ii) Refugee problem
• The power of stereotypes - The stereotypes of the extra territorial and Pan Islamic loyalty confused with other objectionable ideas.
• Why partition took place –
  (i) Mr Jinnah’s two nation Theory
  (ii) Hindu Muslim conflict
  (iii) British policy of divide and rule
  (iv) Communal electorates
• Post war development -Muslim league emerged as sole representative of Indian Muslims in the provincial elections.
• Cabinet mission proposal in 1946.
• Direct action day by Muslim league in 1946
• Gendering partition - women were raped, abducted and sold. Families were uprooted.
• Preserving honor - where the men feared that their would be molested by the enemies,
they killed their own women.

- Sources: Oral testimonies - narrations, memories, diaries, family history and handwritten accounts

**Understanding Partition**

Q. Why did some people think of Partition as a very sudden development?
Ans. Many people consider the partition of India in 1947 as a very sudden development. Even the Muslims were not clear what the creation of Pakistan meant to them. They were also unaware how the creation of their own country might shape their lives in the future. Many people had migrated to the new country with the hope that they would soon come back as and when the peace prevailed in the region. Many Muslims leaders were even not serious in their demand for Pakistan. Many a times Jinnah used the idea of Pakistan to seek favours from the British and to block concession to the Congress. In o the partition of the country took place so suddenly that nobody realized what had happened within a few days.

Q. What were Mahatma Gandhiji’s arguments against Partition?
Ans. Mahatma Gandhi was a supporter of unity among various communities of the country. so he was deadly against the partition of India. He used to say that the country could be divided over his dead body.
He stated that the demand for Pakistan was un-Islamic and sinful.
The protagonists of partition of the country were the enemies of both Islam and India.
He considered partition as wrong.
He appealed to the Muslim League not to regard any Indian as its enemy. The Hindus and the Muslims belong to the same land. They eat the same food and drink same water. They speak the same language. They do everything with mutual consultation. So they cannot be separated from each other.

Q. Why is partition viewed as an extremely significant marker in South Asian history?
Ans. This partition took place on the name of communities or religions. History has not witnessed such type of partition.
First time in history, people of two countries moved across. Most of the Muslims of India crossed over to Pakistan and almost all Hindus and Sikhs came to India from Pakistan.
Several hundred thousand people were killed.
Innumerable women were raped and abducted.
People were rendered homeless, having suddenly lost all their immovable and movable assets.

Q. When did and why the Cripps Mission arrive in India? Mention two reasons that lead to the failure of the Cripps Mission of 1942.
Ans. During the Second World war, the Cripps Mission had come to India in March 1942 to have talks with Indian leaders with a view to grant Dominion Status to India after the end of the War. The Mission failed due to the following reasons:
It did not promise complete independence. 
It rejected the congress’s proposals for the formation of a National government during the War.

Q.1 What do you mean by the term Holocaust? (2)
Ans. Holocaust means destruction or slaughter on a mass scale. Many scholars have used this term for loot, Arson, killings during the partition.

Q.2 What was Lucknow pact? (2)
Ans. The Lucknow pact of December 1916 was an understanding between the Congress and the Muslim league. The congress accepted separate electorates.

Q.3 What is Pakistan resolution? (2)
Ans. In 1940 the League moved a resolution demanding a measure of autonomy for the muslim majority areas.

Q.4 What was the attitude of the Indian National Congress towards second world war? (2)
Ans. The Indian National Congress was ready to help Britain if they makes a clear declaration to free India after the second world war.

Q.5 What was the impact of separate electorates for Muslims on the communal politics? 
Ans. i)The Muslims could elect their own representatives in reserved constituency. 
ii)They can favour the people belonging to their own religious groups.

Q.6 The partition of India was a holocaust. Justify? (4)
Ans. 
i) A large number of people were killed. 
ii) Lakhs of people had became refugees. 
iii) A large number of people were rendered homeless. 
iv) There were killings, loots, arson and rape. 
v) People lost their properties and all their assets.

Q.7 What are the merits and demands of Oral history? (4)
Ans. 
i) It helps us grasp experience and memories in detail. 
ii) It enables historians to write richly textured, vivid accounts of events like partition. 
iii) Oral history also allows historian to broaden the boundaries of their discipline. 
iv) Many historians argue the uniqueness of personnel experience makes generalization difficult. 
v) They think Oral accounts are concerned with tangential issues.

Q.8 Why Cabinet missions was sent to India? What were the main features of its plan? (8)
Ans. Cabinet mission was sent to India to suggest a solution for the Indian problem. The mission recommended a loose three of her confederation. India would have a federal government including princely states and provinces of British India. Federal government would be dealing with Defence, Foreign affairs and communication. Provisions was made for the grouping of provinces. The representation of all three groups meet in a constituent Assembly to draft a constitution. Congress and League rejected the cabinet mission’s proposal.

Q.9 What was the impact of partition on Indian women. (8)
Ans. Impact of partition of India on Indian Women:
(1) Harrowing experience of women - Abduction, sold, forced to set new life etc.
(2) They were brutally tortured and beaten.
(3) They found the government of both India and Pakistan insensitive to their problems.
(4) Government’s insensitivity to the feelings of women.
(5) Women not allowed to voice their opinion.
(6) Killing of women in the name of saving honour of women.
(7) Forcing women to commit suicide to save the
(8) themselves from falling into the hands of enemies.
(9) Their suicide was treated as martyrdom.
(10) Dishonouring women of a community seen as dishonouring the community itself and a mode of taking revenge.
(11) They were not allowed to re-settle their life on their own wish

Q.10. Read the following passage given carefully. Answer the questions that follow. (7)
“WITHOUT A SHORT BEING FIRED”
This is what moon wrote:
For over twenty-four hours riotous mobs were allowed to rage through this great commercial city unchallenged and unchecked. The finest bazaars were burnt to the ground without a shoot being fired to disperse the incendiaries (i.e. those who stirred up conflict). The . . . District Magistrate marched his (large polices) force into the city and marched it out again without making any effective use of it at all. . .

1. To which event does the source refer to? Describe what the mobs were doing?
2. Why did Amritsar became the scene of bloodshed later in 1947? (3)
3. What was the attitude of the soldiers and policeman towards the mob? (2)
4. Give one example to show how Gandhiji tried to bring about communal harmony? (1)
Ans. (1) It refers to an events held at the time of partition.
The mob were looting the market and trade centers.

Ans. (2). The British officials did not act to stop these unlawful and violent activities. The district administration had no control over the city.

Ans. (3). The Indian soldiers had started behaving as Hindu, Muslims or Sikhs. They were helping the people of their community only.
Ans. (4). He advised the people of Hindu and Muslim communities at Delhi to maintain trust on each other.

**THEME -15**

**FRAMING THE CONSTITUTION THE BEGINNING OF A NEW ERA**

**Key concepts in nutshell**

The Indian constitution was framed between Dec.1946 & Dec.1949.
The Indian constitution came into effect on 26th Jan.1950.
The members of the constituent Assembly were elected on the basis of the provincial elections of 1946.
The total member of the constituent Assembly was 300.
Dr.B.R.Ambedkar was the chairman of the Drafting Committee, and played important role in the constituent Assembly.

on the the 13 Ced.1946 Nehru moved the “Objective Resolution” in the constituent Assembly.
An interim Government was made under the leadership of Jawaharlal Nehru.
There was a vigorous debate in the constituent Assembly on the topic of the central Government and the state.
The language issue was debated for many months within the constituent assembly.
Mahatma Gandhi believed that every one should talk a language which even common man could be able to understand

**QUESTIONS AND ANSWERS**

Q.1 Who did move the crucial ‘Objectives Resolution’? 2
Ans. The Crucial Resolution was moved by Jawaharlal Nehru.

Q.2 Why was the new constitution of Independent India introduced on 26 January 1950 ? 2
Ans. Because it was the 20th anniversary of the historical day on which the Congress had declared Complete Independence as its final goal.

Q.3 Which were the two main dissents of the Indian Constitution? 2
Ans. i) Its being written primarily in English.
ii) Requirement of no educational qualification for any of the post enshrined in it.

Q.4 When was the Drafting Committee formed? Who was its chairman? 2
Ans. The Drafting Committee was formed on 29 August 1947. Dr. B.R. Ambedkar was its chairman.

Q.5 When and under which scheme the Constituent Assembly was formed ?
Ans. The Constituent Assembly was formed in October 1946 as per the Cabinet Mission Scheme.
Q.6 When and under whose presidency the first session of all India States People’s Conference was held?  
Ans. The first session of all India States People’s Conference was held in 1927 under the presidency of Diwan Bahadur, M. Ramchan Rai the renowned leader of Ellore.

Q.7 Why did Mahatma Gandhi think Hindustani should be the National language?  
Ans. By the 1950s, the Congress had accepted that Hindustani ought to be the national language. Mahatma Gandhi felt that every one should speak in a language that common people could easily understand.

Hindustani - a blend of Hindi and Urdu - was a popular language of a large section of the people of India, and it was a composite language enriched by the interaction of diverse cultures. Over the years it had incorporated words and terms from very many different sources, and was therefore understood by people from various regions. This multi-cultural language, Mahatma Gandhi thought would be the ideal language of communication between diverse communities: it could unify Hindus and Muslims, and people of the north and south.

Q8. Why is the Indian constitution acceptable to the Indian people even today?  
Ans:

a) The Indian Constitution is acceptable to all because it was based on a broad consensus and did not reflect the views of the drafting committee alone.

b) Even though there was no universal adult Franchise at that time. The constituent assembly consisted of people of all regions and communities making it a miniature India.

c) Eminent people like Maulana Azad and women like Sarojini Naidu played an important part in the constituent assembly as did people of all castes and creeds.

d) Furthermore, the constituent assembly worked in a systematic and open manner.

e) The basic principles were agreed upon, then a draft constitution was prepared for discussion.

f) The draft constitution was discussed thoroughly clause by clause for nearly 3 years before being finalized.

g) Every individual is free to follow. Preach, or profess his/her own religion.

Q.9. How was the term minority defined by different groups?  
Ans. The term minority was defined by different groups in the following ways:

i. Ambedkar demanded separate group for the minority races.

ii. Hindus and Sikhs, live in so-called Pakistan were not considered as minority race.

iii. Members demanded the representation on behalf of the minority in the Constitution.

iv. Nagappa demanded minority status for the Harijans.

v. Ambedkar demanded separate Constitution for the minorities.

Q 10. What was the “language controversy, before the Constitution Assembly and how did it seek to resolve the controversy?  
Ans.

Language Controversy:
Hindustani (Hindi+Urdu) started getting separate due to communal parties. Language became politicized for communal identity.
R.V. Dhulkar supported Hindi to be made language of the Constitution.
It created a furor (debate) in the Constituent Assembly which was mediated by Pt. Jawahar lal Nehru.

**Solutions:**
Proceeded slow to make Hindi as the National Language.
Some supported official work to be continued for 15 years in English.
After implementation of the Constitution and Provinces to choose regional language for daily work.
Constituent Assembly: i. Hindi - Not National Language.
ii. But not Rajbhasha

Q.11 What was was the Objectives Resolution? What were the ideals expressed in the Objectives Resolution? 2+6=10
Ans. It was Jawaharlal Nehru, who presented Objectives Resolution in the Constituent Assembly on 13th December, 1946. He proposed that the National Flag of India be a ‘horizontal tricolour of saffron , white and dark green in equal proportion’, with a wheel in navy blue at the centre. It outlined and defined the ideals and objectives of the Constitution which are as follows:
1. India was declared as independent sovereign Republic.
2. It assured justice, equality, liberty and fraternity to all its citizens.
3. It provided adequate safeguards to minorities.
4. It referred to the well being of the backward and depressed classes.
5. India would combine the liberal ideas of democracy with socialist idea of economic Justice.
6. India would adopt that form of government which would be acceptable to its people. No imposition from the British would be accepted by the Indian people.
7. India would be a federation.
8. India would work for world peace and human welfare.

Q. What were the arguments in favour of great power to the provinces?
Ans. In the Constituent Assembly, the rights of the states were mostly defended by K.Santhanam, a member from madras. He emphasized the need to strengthened the states. K.Santhanam was opposed to the centre being vested with more powers.
He felt that an over –burdened centre would not be able to fulfill its responsibilities in an effective manner.
The centre would become strong if all the states are made stronger.
He advocated that centre should be given less powers and stage should be given more powers. K.Santhanam was not happy with the proposed allocation of powers between the centre and the states.
He felt that such a distribution of power would cripple the states.

Q. How was the centre made more powerful and strong by the Constituent Assembly?
Ans. Most of the members of the Constituent Assembly were in favour of strong central government of India.

Pt. Jawaharlal Nehru wanted a strong central as he felt, writing a letter to the President of the Constituent Assembly, that, “it would be injurious to the interests of the country to provide for a weak authority.” He was, in fact, convinced that only a strong central government could ensure peace and stability.

The Union List contained more subjects that the state list.

Regarding the concurrent list, the centre and the state shared the responsibility. But in case of any disputes centre’s decision is recommended.

The centre enjoyed control over many important and key industries.

Q. Name any six leaders who played a very important role in the Constituent Assembly?
Pt. Jawaharlal Nehru.
Dr. Rajendra Prasad
Sardar Patel
Dr. B.R. Ambedkar
K. M. Munshi
Alladi Krishnaswami Aiyar.

Q 12. SOURCE BASED QUESTIONS –
Read the given passage carefully and answer the Questions that follow

“Govind Ballabh Pant argued that in order to become a loyal citizen. People had focusing only on the community and the self. For the success of Democracy one must train himself in the art of self-discipline. In democracies one should care less for himself and more for others. There can not be any divided loyalty. All loyalties must exclusively be centred round the State. If in a democracy, you create rival loyalties, or you create a system in which any individual or group, instead of suppressing his extravagance, cares nought for larger or other interests, then democracy is doomed.”

Q1. Give three attributes of a loyal citizen in a democracy according to G. B. Pant.
Ans. i) He must train himself in the art of self discipline.
ii) He should care less for himself and more for others.

Q2. What do you understand by ‘Separate Electorate’?
Ans. Under provisions of the government of India Act, 1909. Separate electorates were made for the Muslims. Only Muslims could be elected from these constituencies. According to the British Administrators it was done in order to safeguard the interests of the Muslims minority.

Q3. Why was the demand for Separate Electorate made during the drafting of the Constitution?
Ans. Some members of the Constituent Assembly felt that a meaningful participation of the minorities in the governance could be ascertained only by the system of separate electorates. They made a strong plea to continue this system.
Q4. Why was G. B. Pant against this demand? Give two reason. 2
Ans. Govind Ballabh Pant felt that -
   i) If, by the system of the Separate Electorate, the minorities are isolated for ever, they can never be able to convert themselves into a majority.
   ii) The minorities, if they are returned by Separate Electorates, can never have any effective voice in the governance.
GENERAL INSTRUCTIONS

1. Answer all the questions. Some questions have internal choice. Marks are indicated against each question.
2. Answer to questions carrying 2 marks (part A questions No1 to 3) should not exceed 30 words each.
3. Answer to questions carrying 4 marks (part B section I & II, questions No 4 to 10) should not exceed 100 words each. Part B, Section-II is a value based question.
4. Answers to questions carrying 08 marks (Part C questions No11 to 14) should not exceed 350 words each.
5. Part D has questions based on 3 sources.(Question Numbers.15 to 17)
6. Attach the map with the answer scripts. (part E)Question No.18

PART A

ANSWER THE FOLLOWING QUESTIONS (3x2=6)

निम्नलिखित प्रश्नों के उत्तर लिखिए।

1. Explain briefly the system of exogamy. 2
बहिविवाह पद्धति को संक्षेप में स्पष्ट कीजिए।

2. Why did Jawaharlal Nehru argue for a strong centre? Mention any two arguments. 2
जवाहरलाल नेहरू ने एक सशक्त केन्द्रीय शासन व्यवस्था की हिमायत क्यों की। कोई दो तर्क दीजिए।

3. Give two examples to show that Vijayanagara was noted for trade. 2
दो उदाहरण देते हुए यह स्पष्ट कीजिए कि विजयनगर व्यापार में प्रतिष्ठा का मानक माना जाता था।

PART खण्ड ख

Section- 1भाग 1

Answer any Five of the following questions (4x5=20)

निम्नलिखित में से किन्ही तीन प्रश्नो के उत्तर लिखिए।

4. Describe briefly how did Magadha become the most powerful mahajanapada.4
मगध के सबसे अधिक शक्तिशाली महाजनपद किस प्रकार बन गया ? संक्षेप में वर्णन कीजिए।

5. Explain the most important idea of Jainism. 4
हड़प्पा के शहरों की सर्वाधिक अनूठी विशिष्टताओं को स्पष्ट कीजिए।

6. “The developments that followed the coming of Islam were not confined to ruling elites only”. Justify the statement. 4
“इस्लाम के आगमन के बाद जो परिवर्तन आए वे केवल शासक वर्ग तक ही सीमित नहीं थे।” इस कथन की पुष्टि कीजिए।

7. “The dispossession of Taluqdars meant the breakdown of an entire social order”. Examine the statement. 4
“तालुकदारों की सत्ता छिनने का परिणाम यह हुआ कि एक पूरी सामाजिक व्यवस्था भंग हो गई।” इस कथन की समीक्षा कीजिए।

8. “Colonial cities reflected the mercantile culture of the new rulers”. Justify the statement 4

1813 में ब्रिटिश संसद में पेश की गई पाँचवी रिपोर्ट में उल्लिखित विषयों का वर्णन कीजिए।

PART B खण्ड ख

Section - 2 भाग 2

10. Value based question 4 Marks

Read the following ‘value-based’ passage given and answer the questions given below"

“Consider, for instance, the work of Khushdeva Singh, a Sikh doctor specializing in the treatment of tuberculosis, posted at Dharampur in present day Himachal Pradesh. Immersing himself in his work day and night, the doctor provided that rare healing touches, food shelter, love and security to numerous migrants, Muslim, Sikh, Hindu alike. The residents of Dharampur developed the kind of faith and confidence in his humanity and generosity that the Delhi Muslims and others had in Gandhiji. One of them, Muhammad Umar, wrote to Khushdeva Singh: “with great humility I beg to state that I do not feel myself safe except under your protection. Therefore in all kindness, be food enough to grant me seat in your hospital.”

1. Which are the qualities of Khushdeva Singh worth emulating?

2. Why do you think the migrants of all religions trusted him?

इस लिहाज से सिंह हमारे सामने एक बेहतरीन मिसाल हैं। खुशदेव सिंह एक सिख चिकित्सक थे और तपेदिक के विशेषज्ञ थे। वे उस समय धर्मपुर में तैनात थे जो अब हिमाचल प्रदेश में पड़ता है। दिन-रात लग कर डॉक्टर साहब ने असंख्य प्रवासी मुसलमानों, सिखों, हिंदुओं को बिना किसी भेदभाव के एक कोमल स्पर्श, भोजन, आश्रय और सुरक्षा प्रदान की। धर्मपुर के लोगों में उनके इनसानी जोखे और सहदयता के प्रति गहरी आस्था और विश्वास पैदा हो गया था। उन पर लोगों का वैसा ही भरोसा था जैसा दिल्ली और कई जगहें मुसलमानों को गाँवमुखी पर था। उनमें से एक, मुहम्मद उमर ने खुशदेव सिंह को चिड़ी में लिखा था: “पूरी विनम्रता से में यह कहना हा हूँ कि मुझे आपके अलावा किसी की शरण में सुरक्षा दिखाई नहीं देती। इसलिए मेरहबानी करके आप अपने अस्पताल में एक सीट दे दीजिए।”
PART C

Answer any three Questions (8x3=24)

11. Explain the importance of the sacred centre in Vijayanagara with special reference to Gopuram and Mandaps.

12. Explain the role of women in the agrarian society in Mughal India.

13. Explain the contents of Jawaharlal Nehru’s famous speech of the 13th December 1946 about his vision of Free India’s constitution.

14. Explain the views/worries of Smt. G.Durgabai from Madras, about the way the discussion were developing on the question of national language.

PART D

SOURCE BASED QUESTIONS (7x3=21)

15. The wealthy Shudra 7 Marks

This story, based on a Buddhist text in Pali known as the MajjhimaNikaya, is part of a dialogue between a king named Avantiputta and a disciple of the Buddha named Kachchana. While it amay not be literally true, it reveals Buddhist attitudes towards varna.
Avantiputta asked Kachchana what he thought about Brahmanas who held that they were the best caste and that all other castes were low; that Brahmanas were a fair caste while all other castes were dark; that only Brahmanas were pure, not non-Brahmanans; that Brahmanas were sons of Brahma, born of his mouth, born of Brahma, formed by Brahma, heirs to Brahma.

Kachchana replied: “what if a Shudra were wealthy would... another Shudra... or a Kshattriva or a Brahmana or a Vaishya ... speak politely to him?”

Avantiputta replied that if a Shudra had wealth or corn or gold or silver, he could have as his obedient servant another shudra to get up earlier than he, to go to rest later, to carry out his orders, to speak politely; or he could even have a Kshatriya or a Brahmana or a Vaishya as his obedient servant.

Kachchana asked: “this being so, are not these four varnas exactly the same?”

Avantiputta conceded that there was no difference amongst the varnas on this count.

1. What did Avntiputta want to know from Kachchana about Brahmanas?  
2. What was Kachchana’s reply? Explain  
3. If a Shudra had wealth, would Brahmanas and others speak to him politely? Give reasons
16. How tanks were built

About a tank constructed by Krishnadeva Raya, Paes wrote:

The king made a tank ... at the mouth of two hills so that all the water which comes from either one side or the other collects there; and, besides this, water comes to it from more than three leagues (approximately 15 kilometers) by pipes which run along the lower parts of the range outside. This water is brought from a lake which itself overflows into a little river. The tank has three large pillars handsomely carved with figures; these connect above with certain pipes by which they get water when they have to irrigate their gardens and rice-fields. In order to make this tank the king said broke down a hill .... In the tank I saw so many people at work that there must have been fifteen or twenty thousand men, looking like ants ...

1. Explain briefly where the tank was constructed.  
2. Explain briefly the source of water for the tanks.  
3. Explain briefly the advantages of constructing tanks.
राजा ने एक जलाशय बनवाया... दो पहाड़ियों के मुख-विबर पर जिससे दोनों में से किसी पहाड़ी से आने वाला सारा जल वहाँ इकट्ठा हो। इसके अलावा जल 9 मील (लगभग 15 किमी) से भी अधिक की दूरी से पाइपों से आता है जो बाहरी शृंखला के निचले हिस्से के साथ-साथ बनाए गए थे। यह जल एक झील से लिया जाता है जो छलकाव से खुद एक छोटी नदी में मिलती है। जलाशय में तीन विशाल स्तंभ बने हैं जिन पर खबरसूरती से चित्र उकेरें गए हैं। ये ऊपरी भाग में कुछ पाइपों से जुड़े हुए हैं जिनसे ये अपने बगीचों तथा धान के खेतों की सिंचाई के पानी लाते हैं। इस जलाशय को बनाने के लिए इस राजा ने एक पूरी पहाड़ी को तुड़वा दिया... जलाशय में मैंने इतने लोगों को कार्य करते देखा कि वहाँ फन्द्रह से बीस हज़ार आदमी थे, चीटियों की तरह...

1. जलाशय कहाँ बनाया गया था ?संक्षेप में स्पष्ट कीजिए।  
2. जलाशय में पानी आने के साधनों की संक्षेप में व्याख्या कीजिए। 
3. जलाशय निर्माण के लाभ संक्षेप में स्पष्ट कीजिए। 

17. What Taluqdar's thought?

The attitude of Taluqdar's was best expressed by Hanwant Singh, the Raja of Kalakankar, near Rae Barell. During the mutiny, Hanwant Sing had given shelter to a British officer, and conveyed him to safety, while taking leave of the officer, Hanwant Singh told him:

Sahib, your countrymen came into this country and drove out our king. You sent your officer round the districts to examine the titles to the estates. At one blow you took from me lands which from time immemorial had been in my family. I submitted. Suddenly misfortune fell upon you. The people of the land rose against you. You came to me whom you had despoiled. I have saved you. But now-now I march at the head of my retainers to Lucknow to try and drive you from the country.

1. Explain the reasons for the anger of the people as told by Hanwant Singh?  
2. According to your view why did Hanwant Singh save the life of the British officer?  
3. Why was the result of the dispossession of taluqdar's?
ताल्लुकदारों की सोच

tाल्लुकदारों के रवैये को रायबरेली के पास स्थित कालांकड के राजा हनवन्त सिंह ने सबसे अच्छी तरह व्यक्त किया था। विद्वान हनवन्त सिंह ने एक अंबेज अफसर को शरण दी और उसे सुरक्षित स्थान तक पहुँचाया था। उस अफसर से आखिरी मुलाकात में हनवन्त सिंह ने कहा कि- साहिब, आपके मुल्क के लोग हमारे देश में आए और उन्होंने हमारे राजाओं को खदेड़ दिया। आप अफसरों को भेज कर जिले-जिले में जागीरों के मालिकाने की जाँच करवाते हैं। एक ही ज्ञातक में आपने मेरे पुरखों की जमीन मुझसे छीन ली। मैं चुप रहा। फिर अचानक आपका बुरा वक्त शुरू हो गया। यहाँ के लोग आपके खिलाफ उठ खड़े हुए। तब आप मेरे पास आए, जिसे आपने बर्बाद किया था। मैंने आप की जान बचाई है। लेकिन अब, अब मैं अपने सिपाहियों को लेकर लखनऊ जा रहा हूँ ताकि आपको देश से खदेड़ सकू।

1. जैसा कि हनवन्त सिंह ने बताया, लोगों के गुस्से के क्या कारण थे ? 2

2. आपके विचार से, हनवन्त सिंह ने अंबेज अधिकारी की प्राण रक्षा क्यों की ? 3

3. तालुकदारों को बेदखल किए जाने का क्या परिणाम हुआ ? 2

PART. E खण्ड ड 5 Marks

18. On the given Political outline map of India mark and label the following places:


SCORING KEY

CLASS XII - HISTORY

1. (I) Exogamy refers to marrying outside the kin and it was desirable 2

(ii) This gave rise to the belief that Kanyadana or gift of a daughter in marriage was an important religious duty of the father
2. (I) Nehru argued that since partition is a settled fact it was injurious to the interests of the country to provide for a weak central authority. (ii) As it would be incapable of ensuring peace (iii) It would be difficult for coordinating vital matters of common concern and speaking effectively for the whole country in the international sphere.

3. (I) Vijayanagara was noted for its markets, dealing in spices, textiles and precious stones. (ii) Trade was often regarded as a status symbol for such cities (iii) The revenue derived from trade contributed significantly to the prosperity of the state

4. (I) Magadha was a region where agriculture was especially productive. (ii) The iron mines were accessible and provided resources (iii) Elephants, an important component of the army were found in forests in the region. (iv) Ganga and its tributaries provide a mean of cheap and convenient communication. (v) Magadha attributed its power to the policies of individuals. (vi) Ruthless policies of ambitious kings like Bimbisara, Ajatshatru, and Mahapadma Nanda are the best known.

5(I) The most important idea in Jainism is that the entire world is animated. (ii) Even rocks and water have life. (iii) Non injury to living beings especially to humans, animals, plants and in insects. (iv) In fact the principle of Ahimsa emphasized within Jainism. (V) According to Jain teachings, the cycle of birth and rebirth is shaped through ‘karma’. Asceticism and penance are required to free from the cycle of ‘karma’. (VI) Monastic existence is necessary to attain salvation. (VII) Jain monks and nuns took 5 vows to abstain from killing, stealing, lying, to observe celibacy and to abstain from possessing property

6.(I) In fact they permeated far and wide through the subcontinent among other members of the society as well (ii) For example peasants, artisans, warriors merchants etc. all came in touch with Islam.
(iii) All those who adopted Islam accepted in principle the five pillars of the faith that there is one God, Allah.

(iv) And prophet, Muhammad is his messenger.

(v) They adopted offering prayers five times a day.

(vi) Giving alms to the poor.

(vii) Fasting during the month of Ramzan.

(viii) Performing the pilgrimage to Mecca (hajj)

7. (I) The dispossession of taluqdas meant the breakdown of an entire social order. The ties of loyalty and patronage that had bound the peasant to the taluqdas were disrupted.

(ii) In the pre-British period taluqdas were oppressors but not all. Some of them also appeared to be generous father figures.

(iii) They exacted a variety of dues from the peasant but often helped them in times of need.

(iv) under the British the peasant was directly exposed to over assessment of revenue. The inflexible methods of collections were adopted.

(v) There was no possibility of state reducing or postponing the revenues.

(vi) The loans that could be taken from the taluqdas were not possible now under the British.

8. (I) Political power and patronage shifted from Indian rulers to the merchants of E.I.C.

(ii) Indians who worked as interpreters, middlemen, traders and suppliers of goods also had an important place in these new cities.

(iii) Economic activity near the rivers or the sea led to the development of docks and ghats.

(iv) Along the shore were the godowns, mercantile offices, insurance agencies for shipping, transport depots and banking establishments.

(v) Further inland were the chief administrative offices of company e.g. writer’s building in Calcutta.

(vi) Around the periphery of the fort European merchants and agents built palatial houses in European styles. Some built garden houses in the suburbs.

(vii) Racially exclusive clubs, race courses and theatres were also made for the ruling elite.

9. (I) Many changes which were being discussed were documented in detail in a report that was submitted to the British parliament in 1873.
(ii) It was the fifth of a series of reports on the administration and activities of the E.I.C. in India.

(iii) It ran into 1002 pages of which 800 pages were appendices that reproduced petitions of Zamindars and ryots.

(iv) It had reports of collectors from different districts, statistical labels on revenue returns.

(v) It had notes on the revenue and judicial administration of Bengal and Madras written by officials.

10. Refer text Book . Theme 14

11. (i) According to local tradition the hills sheltered the monkey kingdom of Vali and Sugriva as mentioned in the Ramayana.

(ii) Other traditions suggest that Pampdevi, the local mother goddess did penance in these hills in order to marry Virupaksha, the guardian deity of the kingdom also recognized as form of Shiva.

(iii) Temple building activities were done in this area in pre Vijayanagar period also eg- Jain temple, temples were also made by early dynasties of cholas, pallavas, hoysalas and chalukyas.

(iv) Vijayanagara kings claimed to rule on behalf of the god virupaksha. All royal order were signed ‘shrivirupaksha’- rulers indicated their close links with the gods using the title ‘Hindu sratrana’.

(v) Royal portrait sculptures were now displayed in the temples.

(vi) Temples functioned as centers of learning and developed significance as religious, social, cultural and economic centres.

(vii) Raya gopurams (royal gateways) often dwarfed the towers on the central shrines. These could be seen from a distance.

(viii) These were meant to indicate power of kings who could command resources, techniques and skills needed to build such gateways.

(ix) In terms of temple architecture new features included structures of immense scale which was a mark of imperial authority.

(x) Mandapas or pavilions and long pillared corridors often ran around the shrines within the temple complex.


(I) Men and women worked shoulder to shoulder in the fields.

(II) Men tilled and ploughed while women sowed, weeded, threshed and winnowed the harvest.

(III) The whole family was involved in the process of harvesting.
(IV) However menstruating women were not allowed to touch the plough or the potter’s wheel (in western India) or enter the groves of betel leaves in Bengal.

(V) Spinning yarn, sifting and kneading clay for pottery and embroidery were among the many aspects of production dependent on women.

(VI) Women were important as they were child bearers.

(VII) High mortality rate among women often meant shortage of wives. Remarriage of widows was legalized.

(VIII) Women had the right to approach the village panchayats to seek justice.

(IX) In some parts of India women had the right to inherit property, they also actively participated in the rural land market as sellers of property inherited by them.

(X) Hindu and Muslim women inherited Zamindaris which they were free to sell or mortgage. There were some women Zamindaris in Bengal too.

13. (I) Nehru admitted that most nationalist leaders had wanted a different kind of constituent assembly. 8

(II) He admitted that the British government had a hand in the birth of the constituent assembly. They had attached certain conditions within which the assembly had to function.

(III) He emphasized that you must not ignore the source from where this assembly derives its strength.

(IV) Governments do not come into being by state papers rather govt. are in fact the expression of the will of the people.

(V) Nehru said “we have met here today because of the strength of people behind us and we shall go as far as possible not because of any party or group but because of the will of the people. We should always keep in mind the passions of the people who had participated in the movement for importance.

(VI) The social reformers opposed child marriage and demanded remarriage of widows.

(VII) Vivekanand demanded for reforms in Hinduism and religious to become more just.

(VIII) There was also a demand for provision against the sufferings of the depressed castes.

(IX) Communists and socialists were demanding economic and social justice.

(X) Nehru said in strong words that no imposition of the British rule will be accepted by the Indian people.

(XI) Impstition would be resented and objected to or otherwise we walk the value of struggle.
(XII) He was appreciated by Somnath Lahiri, a staunch leader of the communist party for Nehru’s boldness.

14. Shrimati G. Drgabai from Madras explained her worries about the way the discussion on national language was proceeding.

(i) She said that whether rightly or wrongly, the people of non-Hindi speaking areas have been made to feel that the attitude of the advocates of Hindi speaking areas is a fight for effectively preventing natural influence of other powerful languages of India on the composite culture of the nation.

(ii) She said that she propagated Hindi in the south because of Gandhiji but she had to face resistance.

(iii) She even started schools and conducted classes in Hindi.

(iv) As a result of this, she was shocked to see the agitation against Hindi.

(v) She accepted Hindustani as the language of the people but now language was being changed.

(vi) Words from other regional languages were also being used.

(vii) She felt that a move against the concept of composite culture was being eroded.

(viii) She declared openly that her support was needed but nothing like this should be done which may raise her fears.

(ix) Many others members appealed for a spirit of accommodation like Shri Shankarrao Deo who was a follower of Gandhiji accepted Hindustani as national language but warned that Hindi language must not be forced.

(x) Similar fear was expressed by Ramalingam Chettiari from Madras who said the cause of Hindi would not be helped if pushed aggressively.

Q. No. 15 to 17. Value based Questions. Refer Text Book

Q. No. 18. Map Question
## BLUE PRINT (Class XII) History

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1. Name any eight Mahajanapadas.
2. Mention any two problems faced by Alberuni in India.
3. Explain the importance of Gandhi –Irwin Pact.

**PART- B**

**SECTION - I**

Answer any **Five** of the following. 4x5=20

5. Who was the founder of Mauryan Empire? Explain the administration of Mauryas.
6. Who was the founder of Vira shaivism? What were the main teachings of the virashaivism?.
7. Describe the contribution of Begums of Bhopal in the preservation of Sanchi Stupa?
8. What was the importance of 1929 Lahore congress session?
9. Describe the reasons for the suspension of Non-cooperation Movement and the Poona Pact?

**Value based (Part I to III)**

Read the following “value based” passage given and answer the questions given below: 

As a result the middle classes increased. They had access to new educational institutions such as schools, colleges and libraries. As educated people, they could put forward their opinion on society and government in newspapers, journals and public meetings. A new public sphere of debate and discussion emerged. Social customs, norms and practices came to be questioned.
Answer the following questions.

10.1. What are the new educational institutions?  
10.2. Write the main advantages of receiving education.

**Part-C**

Answer any three of the following.  

11. Explain the flow of silver into India during the 17th century.
12. Explain the condition of women at the time of partition.
13. Explain the important contribution of Gandhi in the freedom struggle.
14. Write about Objective Resolution and importance of Hill stations to the British.

**Part-D**

Passage based questions: 

Read the following extracts (Question no17 to 19) carefully and answer the questions that follow:

15. In praise of Samudra Gupta
This is excerpt from the Prayaga Prashasthi.

He was without an antagonist on the earth, he, by the overflowing of the multitude of (his) many good qualities adorned by hundreds of good actions, has wipe off the fame of other kings with the soles of feet; purusha, being the cause of prosperity of the good and the destruction of the bad in comprehensible; one whose tender heart can be captured only by devotion and humility; possessed of compassion; the giver of many hundred thousands of cows; mind has received ceremonial initiation for the uplift of the miserable, the poor, the forlorn and the suffering, resplendent and embodied kindness to mankind; equal to the kubera, varuna and yama……

1. Write the name of Prashasti? Who wrote the above Prashasti?  
2. Give any four qualities of the ruler as mentioned in the Prashasti? 
3. Why did the ruler identify himself with a variety of duties? 
4. Name two other sources for studying about the Guptas.

16. **SLAVE WOMEN**

Ibn Batuta informs us;

It is the habit of the emperor to keep with every noble, great or small, one of his spies on the nobles. He also appoints female scavengers who enter the house unannounced. And to them the slave girls communicate all the information they possess. Most female slaves were captured in raids and expeditions.

1. Who was Ibn Batuta?  
2. What did he mention about postal system? 
3. Why did the emperor appoint female scavengers? 
4. Who were the female scavengers?

17. **WITHOUT A SHOT BEING FIRED**

This is what moon wrote:

For every twenty four hours riotous mobs were allowed to rage through this great commercial city unchallenged and unchecked. The finest bazaars were burnt to the ground without a shot being fired.
to disperse incendiaries (i.e., those who stirred up conflict). The District Magistrate marched his (large police) force into the city and marched it out again without making any effective use of it all.

a) To which event does this source refer to? Describe what the mobs were doing? 2
b) Why did Amritsar become the scene of bloodshed later in 1947? 2
c) What was the attitude of the soldiers and policemen towards the mob? 2
d) Give one example to show how Gandhiji tried to bring about communal harmony? 1

Part -E

18. On the given political map of India mark and name the following places. 5X1 = 5
a) Lahore  b) Dandi  c) Meerut  d) Poona  e) Amritsar
1. List some of the problems faced by epigraphists.

2. How was the water requirements of Vijayanagara met?

3. How did Mahatma Gandhi seek to identify with the common people?

4. Name the raw materials required for craft production in the Harappan civilization and discuss how these might have been obtained?

5. Do you think Ibn Battuta’s account is useful in arriving at an understanding of life in contemporary urban centres? Give reasons for your answer.

6. Examine how and why rulers tried to establish connections with the traditions of the Nayanars.

7. Why was the jotedars a powerful figure in many areas of rural Bengal?

8. Why was the revolt particularly widespread in Awadh? What prompted the peasants, taluqdares and zamindars to join the revolt?
9 Explain the main events of the Dandi March. What is its significance in the history of the Indian National Movement? (4)

दांडी यात्रा की प्रमुख घटनाओं की व्याख्या कीजिए | भारतीय राष्ट्रीय आंदोलन के इतिहास में इसका क्या महत्व है?

SECTION-II, भाग 2

10. VALUE BASED QUESTION.

Wherever Gandhiji went, rumours spread of his miraculous powers. In some places it was said that he had been sent by the king to redress the grievances of the farmers, and that he had the power to overrule all local officials. In other places it was claimed that Gandhiji’s power was superior to that of the English monarch, and that with his arrival the colonial rulers would flee the district. There were also stories reporting dire consequences for those who opposed him; rumours spread of how villagers who criticized Gandhiji found their houses mysteriously falling apart or their crops failing.

Read the above and answer the following:

1. Why do people attribute miraculous powers to Gandhiji? 2
2. “Gandhiji’s power was superior to that English monarch”. How did he achieve it? 2

मूल्य आधारित प्रश्न।

गांधी जी जहाँ भी गए, अफवाहें अपने चमत्कारी शक्तियों का फैल गया। कुछ स्थानों पर यह है कि वह किसी की शिकायतों का निवारण करने के लिए राजा द्वारा भेजा गया था, और वह सभी स्थानीय अधिकारियों को निष्प्रभाव करने की शक्ति थी कि कहा गया था। अन्य स्थानों में यह गांधी जी की शक्ति अंग्रेजी समाज के लिए बेहतर था कि दावा किया गया था , और कहा कि उनके आगमन के साथ औपनिवेशिक शासकों जिले से पलायन होगा। उसका विरोध करने वाले लोगों के लिए गंभीर परिणाम भुगतने की रिपोर्टिंग कहानियों वहाँ भी थे; गांधी जी ने अपने घरों को रहस्यमय तरीके से टूट रहा है या उनकी फसलों में नाकाम रहने पाया आलोचना की, जो कैसे ग्रामीणों की अफवाह फैला दी।

उपर पढ़े और निम्नलिखित जवाब : -
1. क्यों लोगों को गांधी जी के लिए चमत्कारी शक्तियों का श्रेय करते हैं? 2M
2. "गांधी जी की शक्ति है कि अंग्रेजी समाज से बेहतर था।" वह यह कैसे हासिल किया? 2

PART- C खण - ग

Answer any three of the following questions.

किसी तीन प्रश्नों के उत्तर लिखिए |

11. To what extent does knowledge of Buddhist literature help in understanding the sculpture at Sanchi? (8)

सांची की मूर्तिकला को समझने में बौद्ध साहित्य के ज्ञान से कहा तक सहायता मिलती है?

12. Discuss, with examples, the distinctive features of Mughal chronicles. (8)
उदाहरण सहीत मूल ग्रन्थ क्रियावाक्यों के विशिष्ट अभिलक्षणों की चर्चा कीजिए?

13. Describe whether the term “Royal Centre” is an appropriate description for the part of the city for which it is used. (8)

“शहीद केंद्र “ शब्द शहर के जिस भाग के लिए प्रयोग किए गए है, क्या वे उस भाग का शहीद वर्णन कराते हैं?

14. In what are the different colonial architectural styles which can be seen in Bombay city? (8)

PART D [Source Based Questions]

Read the following extracts [questions no. 15 to 17] carefully and answer the questions that follow.

15. A Mother’s advice

The Mahabharata describes how, when war between the Kauravas and the Pandavas became almost inevitable, Gandhari made one last appeal to her eldest son Duryodhana:

By making peace you honour your father and me, as well as your well-wishers...it is the wise man in control of his senses who guard’s his kingdom. Greed and anger drag a man away from his profits; by defeating these two enemies a king conquers the earth... You will happily enjoy the earth, my son, along with the wise and heroic Pandavas... there is no good in war, no law (dharma) and profit (Artha), let alone happiness; nor is there (necessarily) victory in the end – don’t set your mind on war...

Duryodhana did not listen to this advice and fought and lost the war.

1. Explain briefly Gandhari’s appeal to Duryodhana.

2. Do you agree with Gandhari’s advice to Durdhana? Give two arguments in support of your answer.

3. Why did Duryodhana not listen to his mother’s advice? Give two possible reasons.

एक माँ की सलाह

कौरवों और पांडवों के बीच युद्ध लगभग अपूर्व हो गया, जब गांधारी उसके बड़े बेटे दुर्योधन के लिए एक आखिरी अपील की है कि कैसे, महाभारत का वर्णन करता है: शांति बनाने के द्वारा आप अपने पिता और मुझे, साथ ही अपनी अच्छी तरह का सम्मान - शुभचितक... यह उसके राज्य की रक्षा के लिए जो अपनी इंद्रियों के नियंत्रण में बुद्धिमान आदमी है। ललच और क्रोध दूर अपने मुनाफे में से एक आदमी खींचें; एक राजा पृथ्वी जय
16. The following is a listing criteria of classification excerpted from the Ain:

The Emperor Akbar in his profound sagacity classified the lands and fixed different revenue to be paid by each. Polaj is land which is annually cultivated for each crop in succession and is never allowed to lie fallow. Parauti is land out of cultivation for a time that it may recover its strength. Chacher is land that has lie fallow for three or four years. Banjar is land uncultivated for five and more. Of the first two kinds of land, there are three classes, good, middling, and bad. They add together the produce of each sort, and the third of this represents the medium produce, one-third part of which is exacted as the Royal dues.

Questions:

1. Write the names of different types of land as for classification of Akbar mentioned in ‘Ain’.

2. What principles did the Mughal state following while classifying lands in its territories?

3. How was revenue assessed?

[1]‘आइने ‘अकबर’ के आधार पर जमीन के प्रकारों के नाम लिखिए ज| [2]मुगल प्रशासन में जमीन का विभाजन किस नीति के आधार पीछा किया गया र| [3]राजनौत हाइसे निर्धारित करते थे ?

17. The problem with separate electorates
At the Round Table Conference Mahatma Gandhi stated his arguments against separate electorates for the depressed classes:

Separate electorates to the “Untouchables will ensure them bondage in perpetuity. Do you want the “Untouchables” to remain “Untouchables” forever? Well, the separate electorates would perpetuate the stigma. What is needed is destruction of “Untouchability”, and when you have done it, the bari sinister, which has been imposed by an insolent “superior” class upon an “inferior” class, will be destroyed. When you have destroyed the bari sinister to whom will you give the separate electorates?
Questions;
1. Explain the meaning of the separate electorates?
2. Which round table conference is being referred in this passage? When and where the conference was held?
3. What were the arguments of Gandhi against separate electorates for the Depressed Classes?

18. On the given outline map of India, 3 important centers of the Revolt of 1857 have been marked as 1, 2 and 3 identify them and write their names of the line drawn near them

Name and locate two Harappa cities on the given map.

MARKING SCHEME 2015-16
CLASS: XII COMMON FIRST PRE-BOARD HISTORY

1-Letters are very faintly engraved. Inscriptions may be damaged or letters missing. Exact meaning of the words not known always easily.
2-River Tungabhadra, Hiriya canal and Kamalapuram tank.
3-They appreciated the fact that he dressed like them, lived like them and spoke their language.
4-Stones like carnelian, jasper, crystal, quartz and steatite.
5-Metals like copper, bronze and gold; and shell, faience and burnt clay.
6-Nageswarand Balakot in areas where shell was available.
7-Lothal which was near sources of carnelian & steatite.
8-Copper procured from Rajasthan and Oman.
9-Cities in the subcontinent full of exciting opportunities.
10-They were densely populated and prosperous.
11-Most cities had crowded streets and bright and colourful markets.
12-Delhi as a vast city, with a great population, the largest in India.
The bazaars were not only places of economic transactions, but also the hub of social and cultural activities.
13-Most bazaars had a mosque and a temple.
14-In bazaars some spaces were marked for public performances by dancers, musicians and singers.
15-The Chola kings tried to win Vellala peasants support by the following ways.
-they attempted to claim divine support and proclaim their own power and status by building splendid temples
-Shiva temples at Chidambaram, Thanjavur and GangaikondaCholapuram were constructed under the patronage of Chola rulers.
These kings also introduced the singing of Tamil Shaiva hymns in the temples under royal patronage.
7-Rich peasant in North Bengal.
-jotedars had acquired vast areas of land. Ex. Several thousand acres.
-they controlled local trade as well as moneylending.
-exercising immense power over the poorer cultivators of the region.
They lived in villages. They resisted revenue officials in jama.
-prevent zamindari officials in executing their duties.
-they take part as purchasers in auction of zamindari rights.
8-the British government wrongly assumed that Wajid Ali Shah was an unpopular ruler. On contrary he was widely loved and more popular.
-the annexation displaced not just the Nawab, it also dispossessed the taluqdars of the region.
-immediately after the annexation, the taluqdars were disarmed and their forts destroyed.
-the summary settlement proceeded to remove the taluqdars wherever possible.
-under the British, the peasant was directly exposed to over assessment of revenue and inflexible methods of collection.
-there was no longer any guarantee that in times of hardship or crop failure the revenue demand of the state would be reduced or collection postponed.
-that in times of festivities the peasants would get the loan and support that the taluqdar had earlier provided. Now there is no support from British.
9-26th January 1930 Independence Day.
-12th March 1930 march to Dandi from Sabarmati reached 3 weeks later.
-Significance this event brought M Gandhi attention.
-Women participated in large numbers
-British realized their Raj would not last forever.
10 1. Gandhiji appeared to the Indian peasants as a savior, who would rescue them from high taxes and oppressive officials and restore dignity and autonomy to their lives.
2. Gandhiji’s power was superior to that of the English monarch because he had the power to overrule all local officials and his arrival the colonial rulers would flee the district.
11-Art historians who have carefully studied the sculpture at Sanchi identified it as scenes from the VessantaraJataka.
-In the figure 4.13 at first sight the sculpture seems to depict a rural scene, with thatched huts and trees.
-According to hagiographies, the Buddha attained enlightenment while meditating under a tree.
-The empty seat was meant to indicate the place of meditation of the Buddha, and the stupa was meant to represent the mahaparinibhana. Another frequently used symbol was the wheel.
-After examining other literary traditions, they realized that it could be a representation of what is described in Sanskrit as a shalabhanjika.
12-Chronicles commissioned by the Mughal emperors are an important source for studying the empire and its court.

The authors of Mughal chronicles were invariably courtiers. Their titles such as Akbar Nama, ShahjahanNamaAlangirNama etc.

-Akbar Nama comprised three books. The first two provided a historical narrative.
-the Ain-i-Akbari, the third book was organized as a compendium of imperial regulations and gazetteer of the empire.
-the Ain gives detailed accounts of the organisation of the court, administration and army, the sources of revenue and the physical layout of the provinces of Akbar’s empire and the literary, cultural and religious tradition of the people.
-BadshahNama is the official history in three volumes of ten years each about Shah Jahan written by Abdul Hamid Lahari later by Sadullah Khan.

13-I think the term royal centre is an appropriate description for the part of the city for which it is used.

-The royal centre was located in the south-western part of the settlement. Although designated as a royal centre, it included over 60 temples.
-One of the most beautiful buildings in the royal centre is the Lotus Mahal, it may have been a council chamber, a place where the king met his advisers.
-The temples were located in the royal centre apart from the sacred centre. One of the most spectacular of these is one known as the Hazara Rama temple.
-This was probably meant to be used only by the king and his family.
-About thirty building complexes have been identified as palaces. These are relatively large structures that do not seem to have been associated with ritual functions.
-The “king’s palace” is the largest of the enclosures but has not yielded definitive evidence of being a royal residence.
-It has two of the most impressive platforms, usually called the audience hall and the mahanavamidibba.
-The entire complex is surrounded by high double walls with a street running between them. The audience hall is a high platform with slots for wooden pillars at close and regular intervals.
-Rituals associated with the structure probably coincided with Mahanavami of the ten day Hindu festival.

14-Initially, architecture in Bombay was at odds with the tradition Indian buildings. The British adopted some Indian styles to suit their needs; one example is the government officers in Bombay and all over India.

-for public buildings three broad architectural styles were used. two of these were direct imports from fashions prevalent in England.
-the first was classed neo-classical. Its characteristics included construction of geometrical structures fronted with lofty pillars. Ex. Town hall, Horniman circle or Elphinstone circle.
-another style that was extensively used was the neo-Gothic, characterized by high-pitched roofs, pointed arches and detailed decoration. Ex. Secretariat, University of Bombay and High Court and Victoria Terminus.
-another one is Indo-Saracenic, characterized with their domes, chhatris, jalis, and arches.
-the Gateway of India, built in the traditional Gujarati style of India.
-the lack of space in the city and crowding led to a type of building unique to Bombay, the chawl, the multi-storeyed single-room apartments with long open corridors around a courtyard.
15. Gandhari was the wife of Dhritrashtra and mother of Kaurvas. She made appeal to her eldest son Duryodhana not to fight was with the Pandavas.

2. Yes, this passage gives us an idea about the way in which mothers were viewed in early Indian societies. Mothers were respected and obeyed by sons with patience. But it was not necessary to follow their advice always though their advice might be good.

3. Appeal of Gandhari tells us that she was a peace-loving lady. She preferred treaty-friendship and good relations in place of was.

16. The full name of the Ain is the Ain-i-Akbari.

2. The principles of fertility and quality were followed by the Mughal state while classifying lands in its territories.

3. Revenue was assessed in a very systematic and scientific manner by the state. For example, the Emperor Akbar in his profound sagacity classified the land and fixed different revenue to be paid by each.

17. Separate representation based on religion and class.


3. The “Untouchables” to remain “Untouchables” forever.

18. Map Question

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**QUESTION BANK (MODEL QUESTIONS AND VALUE POINTS) 4 MARKS**

**CLASS XII HISTORY**

Q 1. **Enlist the raw materials used for making beads, mention the process to make beads.**

List of raw materials - cornelian, jasper, crystal, quartz metals like copper, bronze and gold, shell, faience, terracotta.

Process to make - carnelian was obtained by firing, convert in the red color stones were chipped into rough shape and then finely flaked into the final form. Grinding, polishing and drilling completed the process. Drill tools found at chonhudaro and lothal

Q 2. **What were the religious features of harappans mention two religious features found in the modern India.**

Harappan religious features

a) priest king
b) great bath of mohenjodaro
c) five altars found at kalibangan and lothal
d) worshiping plants and nature- like papal, one horned animal
e) A figure of yogi has been regarded proto-shiva
f) Modern religious features
1) Shiva or proto shiva
2) Shiva linga
3) PapaL

Q 3. **How Mauryan Empire did inspired Indians to make great future of the country?**

a) Ashoka ruled people on the base of morality and religious values.

b) First empire in India spread in all Indian subcontinent.

c) Recruited permanent army and official and given cash salary.

d) Made pillar inscriptions for the future generations.

e) Ashoka policies inspired the leaders of 20th century for the freedom struggle.

Q 4. **How Mauryan Empire did inspired Indians to make great future of the country?** What do you meant by Dhamma? Mention its main features.

Dhamma-These were the rules based on morality.

Features-a) respect the elders.

b) Respect of brahmanas.

c) Well behave with slaves and servants.

d) Respect the traditions of the different religions.

e) Appointed Dhammamahamatras for implementing dhamma policies.

Q 5. **Mention the conditions of untouchables in the ancient India. How there is condition is different today?**

a) They lived outside from the village in the forests.

b) They had not right on property.

c) They were mentioned as impure and discarded.

Today,s Conditions –Indian constitution given them equal rights and freedom. They also had the rights of reservation in jobs and legislature.
Q 6. **How is Mahabharata a good source of moral and social values?**

a) Bhagavada geeta inspire people for moral and good values.

b) Story inspired people to respect your elders.

c) Womens were regarded as a good daughter, sister and wife.

d) It gives examples of inter caste marriage: like bhima with hidimba

e) It supported the idea of truthness. Like Yudhisthara, who always to speak truth, was the popular among pandavas.

Q 7. **Mention the features of Puranic Hinduism.**

a) Puranas were composed in Sanskrit language during gupta age and permitted to read it to lower caste and womens.

b) Now trideva become popular-lord shiva, Vishnu and brahma.

c) A concept of avtarism made, in which 10 avtaras was become in the form of lord Vishnu.

d) Goddess becomes important like as lakshmi, durga and parvati.

e) Now temples were built and statues of god and goddess were established there.

Q 8. **Mention the teachings of Lord Buddha.**

a) They didn’t believe in god and soul.

b) The world is transient and constantly changing.

c) Sorrow is the natural feature of human.

d) Human can raise self above these worldly troubles by the middle path.

e) Given his teachings in Pali.

f) Opposed Vedas.

g) Opposed Varna system.

Q 9. **Mention the evidences of sati given by Barnier?**
Barnier said that he look a widow, that will be about 12 years old, burned by the brahamanas. His husband was died. She was looking more dead than alive. The agony of her mind can not be described. She trembled and wept bitterly, but three or four brahamanas forcefully pull her to the burning wood.

Q 10. Describe the changes held in Varna system from Vedic period to 11th century that was mentioned by Albiruni.

Vedic theory mentioned four varnas in which brahamanas were on the top, Kshatriyas were rulers, vaishyas were engaged in agriculture and craft production and shudras were responsible to serve above three varnas.

Albiruni described that brahama and kshatriyas had equal status, the differences are minor. Same vaishyas and shudras having minor differences. They were having equal status.

Q 11. Describe the main Principals of Bhakti movement?

1. Faith in god
2. Good deeds
3. Universal Brotherhood
4. Emotional worship
5. Condemned idol worship
6. Opposed to the rigidity of caste system
7. Guru Bhakti

Religious reform movement which adeopted the method of devotion to achieve the salvation. Their method of expression of devotion ranged from the routine worship of deities within temple.

Q12. "Kabir was a famous saint of Bhakti period". Examine the statement.

Kabir was a famous saint of Bhakti period. That facts is examine by the following points of Kabir's Teachings:

(i) Kabir did not accept the caste distinction. He believed that none could be high or low on the score of caste.

(ii) Kabir was opposed to customs and rituals. He has opposed worship, roja-namaj, pilgrimage and haj etc.
(iii) Kabir believed in the unity of all religions according to him, there is no distinction between Hindu-Muslim. The destination of both is the same only the paths are different.

(iv) His teachings openly ridiculed all forms of external worship of both Brahmanical Hinduism and Islam the pre-eminence of the priestly classes and the caste system.

(v) Kabir opposed caste distinction, condemned bad company, stressed upon - meditation and love. He identified the teacher with God.

Q 13. **What do you think was the significance of the ritual’s associated with the Mahanavami dibba?**

The following are the significance of the ritual’s associated with the Mahanavami dibba:-

i. Dancer, wrestling matches and processions of caparisoned horses, elephants and chariots and soldiers, as well as ritual presentations.

ii. These festivals were organized during Mahanavami and Durga puja.

iii. These ceremonies performed like the worship of the image. Worship of state horse and sacrifice of animals.

iv. At this time the Nayakas were submitted taxes or gifts to the king.

v. Nayaka’s army was observed by the king on the last day of ceremony.

Q .14. Why did Vijayanagara kings choosed Hampi as their capital?

Vijayanagara kings choosed Hampi as their capital because of the following reasons:-

i. This centre was associated as a land of Virupaksha or Lord Shiva.

ii. Earlier Bali and Sugriv kingdom was established here.

iii. Virupaksha and Pampa Devi were known as the protector of the kingdom.

iv. The kings didn’t sign ownself on any order, but they signed all official orders by the name of Sri Virupaksha.
v. They performed the festivals of marriage of Pampa devi with Virupaksha every year in the temple.

Q 15. What were the steps taken by the British east India company to control the zamindars?

The following were the steps taken by the British east India Company to control the zamindars:

i. The power to deliver local judgement was also taken away from zamindars.
ii. Their cutcheries brought under the supervision of collector appointed by the company.
iii. The zamindars troops were disbanded custom duties were abolished.
iv. Some trouble creators were also used as tools to reduce the influence of Rajas.
v. In case a raja failed to pay the land revenue, a company official was speedily dispatched to his zamindari which expiient instruction totake charge of the district and to use the most effectual means to destroy all the influence.

Q 16. What were the causes of the failure of the 1857 Revolt?

i) Breaking out before of the fixed date.
ii) Co-operation of the native states to the British.
iii) Lack of co-operation from the Elite.
iv) Limited resources of the Rebels.
v) Absence of a common ideal.
vi) Diplomacy of the British.

Q 17. What explains the anger of the Deccan ryots against the money lenders?

i) By 1830s prices of agricultural products fell sharply.
ii) Decline in peasants income revenue could rarely be paid without a loan from money lenders.
iii) Ryots found difficult to pay it back, debt mounted.
iv) Ryots needed more loan to buy their everyday needs.

v) Sahukar’s expert merchants in Maharastra stopped long term credit and started demanding repayment of debt.

vi) Petition after petition, Ryots complained of the injustice of insensitiveness and the violation of custom.

vii) The Ryots came to see the money lenders as devious and deceitful.

viii) Limitation lawa was passed to check the accumulation of interest overtime.

ix) Deeds and bonds appeared as symbols of the new oppressive system.

Q 18. What were the new kinds of public places that emerged in the colonial city? What functions did they serve?

i) By the 18th century, madras, Calcutta and Bomaby had become important point and cities. The settlement that came up here were convenient points for collecting goods. The English East India Company built its factories(i.e. mercantile offices) there and because of competition among European companies fortified ther esettlement for protection. In Madras. Fort St. George, in Calcutta Fort William and in Bombay the Fort marked out the areas of British settlement which were known as ‘While town’. The Indian Merchants, artisan and other women who had economic dealings with Europeans merchants lived outside their forts in settlement of train own known as ‘ Black Towns’.

ii) After 1850s cottons mills were setup by Indian merchants and enterpreneants in Bombay and European- owned jute mills were established in Rishra(1855) on the outskirts of Calcutta.

iii) Kanpur, specializing in leather, wooden and cotton textile and Jamshedpur, specializing in steel were prominent.

iv) In 1864 Viceroy John Lawrence officially moved his councils to Shimla.

Q 19. What was the condition of the cities during the colonial rule in India?

i) New class of laborious poor and workers were emerging. Rural labourers were migrating to the cities for employment. Many were migrating due to the attractive city life.
ii) Colonial rulers conducted surveys. They collected the statistical datas and published the governmental reports time to time.

iii) Maps of Madras, Bombay and Culcutta were quiet different from the old ones. Architecture of the buildings were changed.

iv) A large number of labours were coming to the hill station where plantation of tea and coffee were done.

v) There were a number of opportunities form women in the cities. Some social reformers supported women educations which was opposed by the orthodox opposed it. Gradually the participation of women in public places increased. They entered into the new occupations of the cities as maid, factory labourers, teachers, actress etc.

Q 20. How did Gandhiji transform National Movement into mass movement?

i) Simple lifestyle.

ii) Use of Hindi for communication.

iii) Role of Gandhiji in three mass movements.

iv) Emphasis on Truth and non-violence.

v) Swadeshi, boycott and Swaraj.

vi) Importance on Charkha and Khadi.

vii) Upliftment of women, poor down trodden.

viii) Hindu- Muslim unity.

ix) Abolition of untouchability.

x) Balancing each and every section of society.


i) The ascetic life style.

ii) Use of dhoti and chalkha.

iii) Use of Hindi for communication made Gandhiji very popular.
iv) Where ever he went rumours spread of his miraculous powers.

I. Sent by kings to redress the grievances of the farmers.

II. Had power to overrule all local officials.

III. Gandhiji was superior to the British.

v) Fight against untouchability.

Q 22. The partition of India was a holocaust. Justify?

i) A large number of people were killed.

ii) Lakhs of people had become refugees.

iii) A large number of people was rendered homeless.

iv) There were killings, loots, arson and rape.

v) People lost their properties and all their assets.

Q 23. What are the merits and demands of Oral history?

i) It helps us grasp experience and memories in detail.

ii) It enables historians to write richly textured, vivid accounts of events like partition.

iii) Oral history also allows historian to broaden the boundaries of their discipline.

iv) Many historians argue the uniqueness of personnel experience makes generalization difficult.

v) They think Oral accounts are concerned with tangential issues.

Q 24. Why is the Indian constitution acceptable to the Indian people even today?

i) The Indian Constitution is acceptable to all because it was based on a broad consensus and did not reflect the views of the drafting committee alone.
ii) Event though there was no universal adult Franchise at that time. The cositution assembly consisted of people of all regions and communities making it a miniature India.

iii) Eminent people like Maulana Azad and woment like Sarojinmi Naidu played an important part in the constituent assembly as did people of all casts and creeds.

iv) Furthermore, the constituent assembly worked in a systematic and open manner,

v) The basic principles were agreed upon, then a draft constitution was prepared for discussion.

vi) The draft constitution was discussed thoroughly clause by clause for nearly 3 years before being finalized.

vii) Every individual is free to follow. Preach, or profess his/her own religion. There is no state religion.

Q 25. How was the term minority defined by different groups?

The term minority was defined by different groups in the following ways:-

(i) Ambedkar demanded separate group form the minority races.

(ii) Hindus and Sikhs, live in so-called Pakistan were not considered as minority race.

(iii) Members demanded the representation on behalf of the minority in the Constitution.

(iv) Nagappa demanded minority status of the Harijans.

(v) Ambedkar demanded separate Constitution for the minorities.

SOURCE BASED QUESTIONS

Q 1. The jama

This is an excerpt from Aurangzeb’s order to his revenue official, 1665: He should direct the amins of the parganas that they should discover the actual conditions of cultivation (maujudat), village by village, peasant-wise (asamiwar), and after minute scrutiny, assess the jama, keeping in view the financial interests (kifayat) of the government, and the welfare of the peasantry.

(a) Why do you think the emperor insisted on a detailed survey?
The emperor insisted on a detailed survey because:

i. He wants to check the corruption among the Mughal revenue officers.

ii. He wants to improve the economic condition of the farmers.

(b) What are the steps that can be taken for the welfare of the peasantry?

The following are the steps that can be taken for the welfare of the peasantry:

i. He measured the land that was fertile and barren.

ii. He instructed their officers to collect revenue as per the wish of farmers in cash or crops.

iii. He made written records of agricultural farmers and their production from 1665.

Q 2. Cash or kind?

The Ain on land revenue collection: Let him (the amil-guzar) not make it a practice of taking only in cash but also in kind. The latter is effected in several ways. First, kankut: in the Hindi language kan signifies grain, and kut, estimates ... If any doubts arise, the crops should be cut and estimated in three lots, the good, the middling, and the inferior, and the hesitation removed. Often, too, the land taken by appraisement, gives a sufficiently accurate return. Secondly, batai, also called bhaoli, the crops are reaped and stacked and divided by agreement in the presence of the parties. But in this case several intelligent inspectors are required; otherwise, the evil-minded and false are given to deception. Thirdly, khet-batai, when they divide the fields after they are sown. Fourthly, lang batai, after cutting the grain, they form it in heaps and divide it among themselves, and each takes his share home and turns it to profit.

1. Mention any three importances of the land revenue for the Mughal estate.

Three importances of the land revenue for the Mughal estate are:

i. For expenditure on army.
ii. To check for an attack an internal revolt.

iii. To making forts, religious shrines.

2. **Why did the Mughals given an opportunity to farmers to submit revenue in crops form?**

The Mughals given an opportunity to farmers to submit revenue in crops form because:

i. Many of them were not capable to sell their crops in the market.

ii. The farmers can easily submit the revenue to the state.

Q 3. **Darbar-i Akbari**

Abu’l Fazl gives a vivid account of Akbar’s darbar: Whenever His Majesty (Akbar) holds court (darbar) a large drum is beaten, the sounds of which are accompanied by Divine praise. In this manner, people of all classes receive notice. His Majesty’s sons and grandchildren, the grandees of the Court, and all other men who have admittance, attend to make the kornish, and remain standing in their proper places. Learned men of renown and skilful mechanics pay their respects; and the officers of justice present their reports. His Majesty, with his usual insights, gives orders, and settles everything in a satisfactory manner. During the whole time, skilful gladiators and wrestlers from all countries hold themselves in readiness, and singers, male and female, are in waiting. Clever jugglers and funny tumblers also are anxious to exhibit their dexterity and agility.

(a) **Describe the main activities taking place in the darbar.**

The main activities taking place in the darbar are:

i. a large drum is beaten,

ii. all other men who have admittance,

iii. attend to make the kornish, skilful gladiators and wrestlers from all countries hold themselves in readiness

**Who is Majesty? What was his attitude?**

His Majesty is Akbar. He with his usual insights, gives orders, and settles everything in a satisfactory manner.
Q 4. A ryot petitions

This is an example of a petition from a ryot of the village of Mirajgaon, Taluka Karjat, to the Collector, Ahmednagar, Deccan Riots Commission: The sowkars (sahukars) have of late begun to oppress us. As we cannot earn enough to defray our household expenses, we are actually forced to beg of them to provide us with money, clothes and grain, which we obtain from them not without great difficulty, nor without their compelling us to enter into hard conditions in the bond. Moreover the necessary clothes and grain are not sold to us at cash rates. The prices asked from us are generally twenty-five or fifty per cent more than demanded from customers making ready money payments ... The produce of our fields is also taken by the sowkars, who at the time of removing it assure us that it will be credited to our account, but they do not actually make any mention of it in the accounts. They also refuse to pass us any receipts for the produce so removed by them.

(a) Why were peasants not given any receipts? 2

Peasants were not given any receipts because:-

i. The money lenders were corrupt.

ii. The farmers were illiterate.

(b) Do agree with the Deccan riots commission? Give reasons. 3

No.

i. Because it was the work of the British government.

ii. British government wants to declare money lenders as defaulters.

iii. Some money lenders were defaulter because they can't understand the circumstances of farmers.
ADDITIONAL QUESTIONS FOR CLASS-XII (5 MARKS)

Q 1. Describe the feature of agriculture in the Harappa civilization.

1) Use of Oxen - evidence - oxen seals and clay ox figures.
2) Found clay plough from cholistan and banawali.
3) Found evidences of plough field at kalibangan. The plough lines cut to each other on 90 degree, suggesting two crops were grown together.
4) Found evidence of grains – like wheat barley, rice
5) Evidence of irrigation a) dholovira- pond   b) shortughai-cenals.

Q 2. Mention the features of domestic architecture in the Harappa civilization (Mohanjodaro)

a) Courtyard was in the centers used for the domestic work like cooking, weaving etc
b) Courtyard was covered by rooms from all side.
c) People given importance to privacy. No windows were founded in the outside wall of rooms.
d) Bathrooms found in each house, was built by briks and its drains were connected from outside drains.
e) Scholars found 700 wells in mohanjodaro.

Q 3. Write a note on the great bath of mohanjodaro.

1) It was a large rectangular tanks found in mohanjodaro.
b) There were two flights of steps on the north and south into the tanks.
c) Its three side’s rooms were constructed in which one had a big well.
d) Bathrooms were made from all sides of water tanks.
e) Historian suggests that it was used by people on rituals
Q 4. Justify with example of the contracts of harappans with the distant lands.

b) Oman and harappan both used metals like copper both metals made of nikil.

c) Scholars studied Mesopotamian inscription, inscription used name meluha for Harappa civilization.

d) Inscription given list of export and import items they mentioned carnelian, lapis lazuli, copper and gold in imported list.

e) Archaeologist found harappan seals weights, disc and beads from Mesopotamia.

Q 5. Mention the causes of decline of harappan civilization

a) Climatic changes
b) Cutting of forests
c) Floods
d) Shifting route of rivers
e) Lacking of humans in soils
f) Foreign attack (Aryans)
g) Natural disaster

Q 6. Describe the main features of Mahajanapad

a) 16 mahajanapadas risen in north India in the 6th century BCE.
b) These were connected by rivers and land routes that often called uttrapath.
c) Four mahajanapadas were most powerful: Magdha, Avanti, Kashi and Kosal
d) Each mahajanapadas had its capital that was fortified.
e) King was most powerful; often recruit army and collects taxes.

Q 7. What were the historical sources for the study of Mauryan empire.

a) Mauryan sculpture-sanchi stupa.
b) Indica of Megasthenese.
c) Arthashastra of Chankya.

d) Ashokas inscriptions.

e) Mauryan coins.

Q 8. **What were the strategies adopted for incrising production in the ancient period of India?**

a) Iron-tipped plough used in fertile Ganga belt from 600 BCE.

b) Rice production begun in eastern India.

c) Animals like oxen used in agriculture.

d) Hoe was used in north east and eastern India.

e) Wells, tanks and canals were built.

Q 9. **Mention the features of craft activities in the ancient India.**

a) Archaeologist found NBPW pots like bowls, dishes used by the Mauryans.

b) NBPW pots were used only by the rich and elite classes.

c) Found ornaments like tools, weapons were made of gold, silver, bronze, glass and shell.

d) Craftpersons like weasermen, weavers, carpenters, potters, and goldsmith.

e) Guilds were engaged in purchasing raw materials making and selling craft.

Q 10. **Describe the history of the development of metal coins in ancient India.**

a) Punch-marked, the earliest coins found in east UP, made of silver and copper.

b) Indo-greeks issued coins with name and image of rulers.

c) Kushanas issued first time gold coins in India.

d) Yaudheyas issued copper coins in Panjab and Haryana.

e) Guptas issued best quality gold coins in the large scale.

Q 11. **Mention the features of excavation work at Hastinapur done by B. B. Lal.**
a) B B Lal excavated Hastinapur for knowing the history of Mahabharata.
b) He founded here five levels of cultures.
c) Second level (1200-700BCE) is important and associated with Mahabharata.
d) Houses were built of mud bricks, walls were made of clay.
e) Third level (600-300BCE) mentioned also clay and mud bricks houses.

**Q 12. What were the duties of chandals mentioned in Manu smriti?**

a) Chandals had to live outside the village.
b) They used discarded utensils and wear clothes of the dead men.
c) They wear iron ornaments.
d) They couldn’t walk in the village and cities at night.
e) They had to dispose the bodies of those who had no relatives.

**Q 13. Describe the property rights mentioned in dharmashastra and dharmasutra.**

a) According to Manu smriti, the paternal property was to be divided equally amongst the sons.
b) Eldest son will get special share in the property.
c) Women couldn’t claim a share of these resources.
d) Women were allowed to retain the gifts they received on the occasion of marriage.
e) The women property inherited by their childrens, without the husband having any claim on it.

**Q 14. Mention the origin of four varnas given in Purushukta. What were their duties?**

Purushukta mentioned four varnas origin by the body of pre brahma. Brahmanas were origin from his mouth, kshatriyas from his arms, vaihyas from his thighs and shudras from his feets.

**Duties**

a) Brahamana-organise sacrifices, teaching, receiving gifts.
b) Kshatriyas-ruling and procting society and country.

c) Vaishyas- Agriculture, craft and trade.

d) Shudras- to serve above three varnas.

Q15. Discuss wheather kings in early states were invariable kshatriyas,

a) Mahabharata proved that only kshatriyas will be ruling authorities.

b) In the late period, anyone can rule if he had power, money and resources.

c) Brahamanical text mentioned mauriyas belong from the lower caste.

d) Middleasian kings like shakas, kushanas ruled north-west India, they were not belonging from the varna syatem.

e) Satavahana who ruled in Deccan belongs from brahamana.

Q 16. Why the 6th century BCE is often is regarded a major turning point in India?

a) Using iron tools for agriculture in Ganga valley.

b) Establishment of new cities in Ganga valley-patliputra, rajgraha, kaushambi etc.

c ) Risen 16 janapadas and mahajanapadas.

d) Risen 62 new religious sects like Buddism and Jainism.

Q 17. What were the teachings of Mahaveer or Jainism?

a) Mahaveer was the 24th teacher or tirthankar of Jainism.

b) Entire world is animated; even stones, rocks and water have life.

c) Non injury of living being, especially to humans, animals, plants,is central thory of jaina philosophy.

d) Infact the principle of Ahinsa has left it,s mark on Indian thinking as whole.

e) The cycle of birth and rebirth is shaped through karma.

Q 18. Mention the causes of rising Buddhism and Jainism in India in the 6th century BCE.
a) Killing animals in the sacrifices.

b) Verna based exploitation.

c) Discrimination of lower varnas and castes.

d) Brahmana rituals were costly and useless.

e) Buddha and Mahaveer both opposed caste and Varna based discrimination.

Q 19. **What was the role of begum of Bhopal to preserving stupa at Sanchi?**

a) Bhopal begum like Shajahan and Sultanjahan contributed active role in preserving Sanchi stupa.

b) They granted money for preserving Sanchi.

c) Begum Sultanjaha granted money for making here a guestroom and museum.


e) French want to take the eastern gateway of Sanchi but after protest, they become satisfied by plaster copy of gateway.

Q 20. **Mention the features of Mahayana Buddhism.**

a) This Buddhist sect was begun from 1st century CE, during the reign of Kushanas.

b) They think that Buddha was the god and no one can attain enlightenment without his blessing.

c) They begun the worship of Lord Buddha.

d) They built Buddha statues and temples.

e) They used Sanskrit and other language to write their accounts.

Q 21. **Write a note on kitab-ul-hind.**

a) It was composed in Arabic by Albiruni.

b) The book is divided into different sections and gives information like as Indian religion, philosophy, science and culture.
c) Each chapter begun from a question with the explanation of Sanskrit texts and then compared with other cultures.

d) After comparing he foundout conclusion.

e) The book is famous of its methametical pattern.

Q 22. **Mention the descriptions of Al Biruni of caste system in India.**

a) He said that there are four varnas leke as four classes of Persia.

b) He mentioned four classes in Persia - Ruling class, priest, scientist and farmers.

c) People is divided into castes based on birth, when in islam all is mentioned equal.

d) He criticized the theory of impurity or untouchability.

e) He mentioned 4 varnas in which brahmanas and kshitriyas have equal status when shudras and vaishyas also have equal.

Q 23. **Mention the features of the fortification of Delhi.**

a) The breadth of its wall is eleven cubits.

b) Inside it, there are stores of magazines, ammunition and siege machines.

c) The grains that are stored can last for a long time.

d) In the interior of fort, the horsemen move from one end to another.

e) The lower part of fort is made of stone, the upper part of bricks. It has many towers close to another.

f) There are 28 gates of the city called darwaza, Badaun darwaza is the largest.

Q 24. **Mention the features of Indian craft and cities by Ibnbatuta.**

a) Mughal state did not promote to craftperson for improving the quality of production.

b) Due to leading of exports the gold and silver came in India from entire world.

c) There are only camp cities into existence; these are based for the travel of mughal court.

d) In fact there are many type cities like production centre, ports, pilgrimage.
e) Mughal documents suggest that there are a strong commercial and middle class.

Q 25. Describe the conditions of slaves mentioned by Ibnbatuta.

a) Slaves were captured during army raids.

b) They were openly sold and purchase in the markets.

c) Ibnbatuta purchased slaves and given them to Mohamad tughlaq as a gift.

d) Sultan recruited women slaves in his court. They were also employed by the sultan to keep a watch on his nobles.

e) Slaves were used for the domestic purpose. They were used mostly rich families for the domestic work.

Q 26. Discuss the ways in which the Alvars, Nayanars and Virashaivas expressed critiques of the caste system.( 8MARKS)

Alvars (literally meaning of this word is those who are emerged in devotion to Vishnu).

-Nayanars (literally meaning of this word is those leaders who were devotees of Lord Shiva).

-Virashaiva (heroes of Shiva) or Lingayats (wearer of the linga), the emergence of a new movement in Karnataka, led by a Brahmana named Basavanna who was initially a Jaina and a minister in the court of a Chalukya king.

-Alvars and Nayanars initiated a movement of protest against the caste system and the dominance of Brahmanas or at least attempted to reform the system.

- Lingayast challenged the idea of cast and the pollution attributed to certain groups by Brahamans. They also questioned the theory of rebirth. They encouragewd certain practices disapproved in the Dharmashastras.

Some historians suggest that the Alvars and Nayanars initiated a movement of protest against the caste system and the dominance of Brahmanas or at least attempted to reform the system. To some extent this is corroborated by the fact that bhaktas hailed from diverse social backgrounds ranging from Brahmanas to artisans and cultivators and even from castes considered "untouchable".

Q 27. What are the major beliefs and practices that characterised Sufism?(8 MARKS)

The followings are the major beliefs and practices that characterised Sufism:-
i. The Sufis believe in Monotheism.

ii. Importance of Pir or guide.

iii. Allah is full of mercy and compassion.

iv. Worship of God.

v. Renunciation of worldly pleasure.

vi. Non violence and pacitism.

vii. Love of mankind.

viii. Principle of morality.

ix. Importance of singing and dancing in worship of Allah.

Q 28. Describe the major teachings of Kabir, and the ways in which these have been transmitted.(8 MARKS)

Verses ascribed to Kabir have been compiled in three distinct but overlapping traditions.

The KabirBijak, Kabir Granthavali and Adi Granth Sahib

- Kabir’s poems hint at the difficulties of capturing the nature of the Ultimate Reality in words.

- he described the Ultimate Reality as Allah, Khuda, Hazrat and Pir. He also used terms drawn from Vedantic traditions, alakh (the unseen), nirakar (formless), Brahman, Atman, etc.

- Some poems draw on Islamic ideas and use monotheism and iconoclasm to attack Hindu polytheism and idol worship.

- What this rich corpus of verses also signifies is that Kabir was and is to the present a source of inspiration for those who questioned entrenched religious and social institutions, ideas and practices in their search for the Divine.

- Just as Kabir’s ideas probably crystallised through dialogue and debate (explicit or implicit) with the traditions of sufis and yogis in the region of Awadh (part of present-day Uttar Pradesh), his legacy was claimed by several groups, who remembered him and continue to do so.

Q 29. Analyse, with illustrations, why bhakti and sufi thinkers adopted a variety of languages in which to express their opinions.( 8 MARKS)

(i) Early Bhakti Saints Pali, Prakarat Tamil and Malyalam etc. languages.
(ii) The Brahmans of South Indian put his views and ideas in Sanskrit and local languages.

(iii) Kabir's poems have survived in several languages and dialects, and some are composed in the special languages of nirguna poets.

(iv) Baba Guru Nanak, Ravidas etc. composed their hymns in various languages such as Punjabi and Hindi etc.

(v) Mirabai composes her Bhajans in Rajasthani and Hindi.

(vi) Some saint of Maharashtra and Gujarati uses Marathi and Gujarati language.

According to Sufi thinkers -

(i) Sufi thinkers also live with peoples. They use several languages. They use Hindvi or Persian language.

(ii) Baba Farid used local language. Hindvi Persian, Panjabi, Urdu and some other form of languages are also seen.

(iii) A different genre of Sufi poetry was composed in and around the town of Bijapur, Karnataka. These were short poems in Dakhani (a variant of Urdu) attributed to Chisti Sufis who lived in this region during the 17th and 18th centuries.

(iv) Some Sufi saints give their pledge in Telugu, Malayalam languages.

Q 30. Explain with examples what historians mean by the integration of cults. (8 MARKS)

From tenth to 17th century the most striking religious features is the increasing visibility of a wide range god and goddess in sculpture as well as in religious books at one level, this indicates the continued and extended worship major dieties Vishnu, Shiva and goodness like Durga, Laxmi -

Historians who have tried to understand these developments suggest that there were at least two processes at work. One was a process of disseminating Brahmanical ideas.

This is exemplified by the composition, compilation and preservation of puranic texts in simple Sanskrit verse, explicitly meant to be accessible to women and Shudras, who were generally excluded from Vedic learning.
At the same time there was a second process at work that of the Brahmanans accepting and reworking the beliefs and practices of these and other social categories.

Example - Through an instance we can say that a local deity whose image was and continues to be made of wood by local tribal specialists, was recognised as a form of Vishnu.

These local deities were often incorporated within the Puranic framework by providing them with an identity as a wife of the principal male deities - sometimes they were equated with Lakshmi, the wife of Vishnu.

Q 31. **What impression of the lives of the ordinary people of Vijayanagara can you cull from the various descriptions in Vijayanagara empire.** *(8 MARKS)*

Ordinary people of this empire scope different languages and followed different religious tradition.

There were small traders and local merchant use to live in cities, trade cetnre, port town and villages.

Peasants, workers, slaves etc. were including in ordinary people. These were ordinary Brahmans, trader and women also.

The workers were called "Vipravinodin" this class consisted of Iron smiths, Gold smiths, carpenters, sculpture makers etc.

In the society there were a few low class people, who were non-influential. They were Dombar, Mana, Jogi, Paraiyan, Boi, Kallar etc. Some low caste people were coverted to Christianity due to the influence of the Portugeuses. The evils of caste system and untouchability were practised in the society.

The ordinary people of the Vijayanagar Empire lived in ordinary houses. This is how the sixteenth century Portuguese traveller Barbosa described the houses of ordinary people existed in the society. The men were sold and purchased. There were some special rules for the slaves.

Q 32. **What do you think were the advantages and disadvantages of enclosing agricultural land within the fortified area of the city?** *(8 MARKS)*

There are many advantages and disadvantages of enclosing agricultural land within the fortified area of the Vijayanagara empire.

Abdur Razzaq noted that "between the first, second and third walls there are cultivated fields, gardens and houses.
The detailed statements have been corroborated by present day archaeologists, who have also found evidence of an agricultural tract between the sacred centre and the urban core.

We knew different sources that in Vijayanagara empire and other southern kingdom agricultural tracts were incorporated within the fortified areas. Often, the objective of medieval sieges was to strave the defenders into submission. These sieges could last four several months and sometimes even years.

Normally rulers tried to be prepared for adverse situations or natural calamities by building large granaries within fortified areas. The rulers of Vijayanagara adopted a more expensive and elaborate strategy of protecting the agricultural belt itself.

Whenever, Kingdom was attacked by the enemies at the time of heaping harvest they could easily brunt the dry crops of the farmers. But these fields were safe in ordinary situation from wild animals.

Q 33. What do you think was the significance of the ritua's associated with the Mahanavami dibba? (8 MARKS)

The importance of the rituals associated with the Mahanawami dibba. Located on one of the highest points in the city, the "Mahanawami dibba" is a massive platform rising from a base of about 11000 sq.ft. to a height of 40 H.

Rituals associated with the structure probably coincided with Mahanawami (Literally the great ninth day) of the ten-day Hindu festival during the autumn months of September and October, known variously as Dushehra (northern India), Durga Puja (in Bengal) and Navaratri or Mahanawami (in Peninsular India). The Vijayanagara kings displayed their prestige, power and suzerainty on this occasion.

The ceremonies performed on the occasion included worship of the image, worship of the state horse, and the sacrifice of buffaloes and other animals.

Dancer, wrestling matches, and processions of caparisoned horses, elephants and chariots and soldiers, as well as ritual presentations before the king and his guests by the chief nayakas and subordinate kings marked the occasion.

These ceremonies were imbued with deep symbolic meanings on the last day of the festival the king inspected his army and the armies of the nayakas in a grand ceremony in an open field. On this occasion the nayakas brought rich gifts for the king as well as the stipulated tribute.

Q 34. What does the architecture of buildings like the Lotus Mahal and elephant stables tell us about the rulers who commissioned them? (8 MARKS)
The rulers were probably inspired by Indo-Islamic techniques.

The rulers had adopted traditional Indians symbol, signs and totems.

They were Hindus by faith.

Elephant stables located very near to the Lotus Mahal of the rulers indicated that the empire had very vast army and troops.

Temples were secret centres of different activities.

The rulers had to fight many battle and wars with their enemies or neighbours.

The rulers were religious minded.

Q 35. Evaluate the importance of Amar Nayaka System in emergence of Vijayanagara Empire. (8MARKS)

The amara-nayaka system was a major political innovation of the Vijayanagara Empire. It is likely that many features of this system were derived from the iqta system of the Delhi Sultanate.

There is an important role of this system to emerging the Vijayanagara empire. That shows in the following points:

The amara-nayakas were military commanders who were given territories to govern by the raya. The collected taxes and other dues from peasants.

The amar nayak retained part of the revenue for personal use and for maintaining a stipulated contingent of horses and elephants.

These contingents provided the Vijayanagara Kings with an effective fighting force with which they brought the entire southern peninsula under their control. Some of the revenue was also used for the maintenance of temples and irrigation works.

The amara-nayakas sent tribute to the King annually and personally appeared in the royal court with gifts to express their loyalty.

Kings occasionally asserted their control over them by transferring them from one place to another.
Q 36. Discuss the ways in which panchayats and village headmen regulated rural society. (8 MARKS)

Regulation of rural society by Panchayats and headmen:

Meaning of Panchayat: The village panchayat was an assembly of elders, usually important people of the village with hereditary right over their property.

General composition and importance of Panchayat decision: In mixed-caste villages, the panchayat was usually a heterogeneous body. An oligarchy, the panchayat represented various castes and communities in the village, though the village menial-cum-agricultural worker was unlikely to be represented there. The decisions made by these panchayats were binding on the members.

Selection dismissal and main function of headman or muqaddam: The panchayat was headed by a headman known as muqaddam or mandal. Some sources suggest that the headman was chosen through the consensus of the village elders, and that this choice had to be ratified by the zamindar.

Funding of Panchayat or sources of Income Panchayat: The panchayat derived its funds from contributions made by individuals to a common financial pool.

Item of expenditure: These funds were used for defraying the costs of entertaining revenue officials who visited the village from time to time.

Q 37. To what extent is it possible to characterise agricultural production in the sixteenth-seventeenth centuries as subsistence agriculture? Give reasons for your answer. (4 MARKS)

The Mughal state encouraged peasants to cultivate crops which brought in revenue.

- An average peasant grew both commercial and subsistence crops.
- Great variety of crops were produced. Bengal alone produced varieties of rice.
- Cotton was grown over a wide area including Central India and the Deccan plateau.
- Cash crops were grown included many varieties of oil seeds including mustard and lentils.

Q 38. Discuss, with examples, the significance of monetary transactions during the period 16th and 17th century. (8 MARKS)

The significance of monetary transactions during sixteenth and seventeenth centuries...
In the early decades of sixteenth century farmers were allowed to pay land revenue in cash or kind. Due to the facility to pay land revenue in cash money, monetary transactions played vital role in Indian economy.

Village artisan (potter, blacksmith, barber, etc.) use to provide specialized services to the villagers. Though most common way of compensating them was giving them a share of the harvest but their was another system also under this system artisans and individual peasants, house hold entered into a mutually negotiated system of remuneration, most of the time goods for services. The seventeenth-century French traveler Jean-Baptists Tavernier found it remarkable that in “India a village must be very small indeed if it has not a money changer called a Shroff

An expanding trade brought in huge amounts of silver bullion into Asia to pay for good procured from India, and a large part of that bullion gravitated towards India. This was good for India as it did not have natural resources of silver.

As a result, the period between the sixteenth and eighteenth centuries was also marked by a remarkable stability in the availability of metal currency, particularly the silver rupya in India.

Q 39. To what extent do you think caste was a factor in influencing social and economic relations in agrarian society?(4 MARKS)

Caste as a factor in influencing social and economic relations in agrarian society.

Sizeable number of major (labourer). Deep inequities on the basis of caste and other caste like distinctions meant that the cultivators were a highly heterogenous group. Among those who tilled the land, there was a sizeable number who worked as menials or agricultural, labourers (major).

Despite the abundance of cultivable land, certain caste groups were assigned menial taks and thus relegated to poverty.

Direct co-relation between caste and socio economic position: There was a direct correlation between caste, poverty and social status at the lower strata of society such correlations were not so mared at intermediate levels

Rise in hierarchy of caste : Castes such as the Ahirs, Gujars and Malis rose in the hierarchy because of the profitability of cattle rearing and horticulture. In the eastern regions,
intermediate pastoral and fishing castes like the sadgops and Kaivartas acquired the status of peasants.

Q40. What was the role played by women in agrarian society?(4 MARKS)

1. Women worked shoulder to shoulder with men in fields.
2. Women sowed, weeded, threshed and winnowed the harvest.
3. Craft production – such as spinning yarn, sifting, and kneading clay for pottery and embroidery.
4. Some restriction during some days of month – women were not allowed to touch the plough or the potter’s wheel in western India.
5. Produce children and look after them.

Q 41. What is Mansabdari system? Evaluate the merits and demerits of this System.(4 MARKS)

The word ‘mansab’ is derived from an Arabic word which means ‘Fixing the place’ or rank. The mansabdars were the holders of Ranks in the emperor’s service.

All officers holding a mansab of 5000 or less were divided into three classes.

If the zat and sawar figures were equal, the officers belonged to the first class.
If the sawar figure was more than half of the zat figure, he belonged to the second class.
If the sawar figure was less than half of the zat figure, he was put in the third class.

The mansabdars were directly recruited, promoted, suspended and dismissed by the emperor.

The mansabdars were highly paid. Akbar preferred to pay them salaries in cash. After the death of mansabdar his immovable property was taken by the king. Mansabdar had to maintain the record of soldiers and horses so that these may come in the use of the king while required

By evaluating above mentioned merits and demerits, it becomes clear that during the powerful kings this system contributed in the expansion and consolidation of the empire.
Q 42. What are the problems in using the Ain as a source for reconstructing agrarian history? How do historians deal with this situation? (4 MARKS)

The Ain-i-Akbari had provided invaluable information for reconstructing the agrarian history of the Mughals.

Though the fiscal data from the subas is very detailed yet important parameters like wages and prices from these subas ahas not been properly documented.

Historians have dealt with the situations by supplementing the accounts of the Ain by information got from the provinces.

Numerous errors in totaling have been detected. These are however minor and do not detract from the overall quantitative accuracy of the manuals.

These include detailed seventeenth eighteenth century revenue records from Gujarat, Rajasthan and Maharashatra.

Q 43. “Sher Shah Suri was the forerunner of Akbar” Prove this Statement by giving reasonable arguments. (4 MARKS)

Sher Shah Suri was the great Emperor. - was a hard working and disciplined personality. - was in favour of equal law for each and everybody and he considered Judgment as most holy religious work. - divided his empire into ‘Sarkars’ and the sarkar into ‘Parganas’. – Was a great administrator.- planted shady trees along the road sides. - He introduced Gold, Silver, and copper coins and a certain amount of metal was kept in the coins. -was the first emperor who adopted religious liberty and equal behavior. - separated politics to the religion. - recruited a vast central permanent army. - gave cash payment to the Army, horse branded, getting the description rolls of the soldiers recorded and their recruitment and inspection of the troop from time to time.- opened hospitals for the poor. - encouraged the expansion of Education. - Interested in the construction of the buildings. –constructed Mohamadden and local architectural styles.

By the micro analysis of the above mentioned works/ reforms of the Shershah. It becomes clear that Akbar adopted many works/ reforms of the Shershah as it is or by some modifications. Therefore Shershah can be called as the forerunner of Akbar.

Q 44. Discuss the major features of Mughal provincial administration. How did the centre control the provinces? (4 MARKS)

The head of the provincial administration was the governor who reported directly to the emperor.
The Sarkars, into which each suba was divided, often overlapped with the jurisdiction of faujdars who were deployed with contingents of heavy cavalry.

The local administration was looked after at the level of the pargana by three semi hereditary officers.

Each department of administration maintained a large support staff of clerks, accountants, auditors, messengers and other functionaries in accordance with standardized rules and procedures.

The relationship between local landed magnates, the zamindars, and the representatives of the Mughal emperor was sometimes marked by conflicts over authority and a share of the resources.

Q 45. **What were the concerns that shaped Mughal policies and attitudes towards regions outside the subcontinent?**

The political and diplomatic relations between the Mughal kings and the neighbouring countries of Iran and Turan hinged on the control of the frontier defined by the hindukush mountains that separated Afghanistan from the regions of Iran and Central Asia.

All conquerors who sought to make their way into the Indian subcontinent had to cross the Hindukush to have access to north India.

Qandhar was a bone of contention between the Safavids and the Mughals. The fortress town had initially been in the possession of Humayun.

While the Safavid court retained diplomatic relations with the Mughals, it continued to stake claims to Qandhar.

Q 45. **What steps taken by the British East India Company to control the Zamindars?**

The British East India Company took the following steps mainly to maintain its control over the Zamindars. The zamindars’ troops were disbanded, customs, duties abolished, and their cutcheries (Courts) brought under the supervision of collector appointed by the company. The power to deliver local judgement was also taken away from zamindars. In fact zamindars hold their control and leadership through local caste and other panchayats. They lost their power to organize local police.

In case a Raja (powerful zamindars) failed to pay the land revenue, a Company official was speedily dispatched to his zamindari which explicit instruction “to take charge of the District and to use the most effectual means to destroy all the influence and the authority of the zamindar and his officers. Some of the scholars believe that some trouble creators were also
used as tools to reduce the influence of Rajahs. For example, when the zamindar despactched their amlah (collector of revenue or representative of zamindar). Some naughty people use to create problem for zamindars.

Q 46. **Why was the jotedars a powerful figure in many areas of rural Bengal?**

The jotedars a power figure in many areas of rural Bengal become while several Zamindars were facing a crisis at the end of the 18th century, a group of rich peasants were consolidating their position in the villages.

They controlled local trade as well as moneylending, exercising immense power over the poorer cultivators of the region

A large part of their land was cultivated through share croppers (adhiyars or bargadars) who brought their own plough, luboured in the field, and handed over half the produce to the jotedars after the harvest.

Within the villages, the power of jotedars was more effective than that of zamindars. Unlike zamindars who often lived in urban areas, jotedars were located in the villages and exercised direct control over a considerable section of poor villagers.

Jotedars fiercely resisted efforts by zamindars to increase the jama of the village, prevented zamindari officials from executing their duties, mobilized ryots who were dependent on them, and deliberately delayed payment of revenue to the zamindars.

Q 47. **What are the problems of using official sources in wirting about the history of peasants? (4 MARKS)**

Following are the problems in using official sources in working about the history of peasants:

There are official sources and reflect only British official concerns and interpretation of all events from the outlook and angles of the English

Most of the events, revolts and happening have been presented in a biosed manner. The colonial Government and official had their own political, economic, religious, cultural and social interest.

The sources have been presented and recorded by such clever and naughty people who have intentially presented things with falls evidences also

The commission has presented this fabricated fact the Government demand was not the cause the peasants angles. It was the moneylenders (again Indian) who were to blames such argument is found very frequently in British colonial records.
Official reports, thus are invaluable sources for the reconstruction of history. But they have to be always read the case and just opposed with evidence called from newspapers, unofficial accounts, legal records and, where possible, oral sources.

Q48. **Why did the Santhals revolted against the British rule? (4 MARKS)**

The Santhals were revolted against the British rule due to following reasons

(i) The land that Santhals and brought under cultivation was slipping away from their hands.

(ii) The state was levying heavy taxes on the land that the Santhals had cleared, money lenders (dikus) were charging them high rates of interest.

(iii) Moneylenders were taking over the land from Santhals when debts remained unpaid, and Zamindars were asserting control over the Damin-i-koh area.

(iv) By the 1850s, the Santhals felt that the time had come to rebel against Zamindars, money lenders and the colonial state in order to create an ideal world for themselves where they would rule.

Q49. **Discuss about the life of hill folk of Rajmahal hills, Paharia. (4 MARKS)**

(i) Paharias lived around the Rajmahal hills, subsisting on forest produce and practicing shifting cultivation.

(ii) They cleared patches of forest by cutting bushes and burning the undergrowth on these patches, enriched by the potash from the ash, the Paharias grew a variety of pulses and millets for consumption.

(iii) They scratched the ground lightly with hoes, cultivated the cleared land for few years, then left it fallow so that it could recover its fertility, and moved to a new area.

(iv) From the forests they collected Mhua (a flower) for food, silk cocoons and resin for sale, and wood for charcoal production.

The life of the Paharias – as hunters shifting cultivators, food gatherers, charcoal producers, silkworm rearers – was thus intimately connected to the forest.

Q50. **What explains the anger of the Deccan ryots against the money lenders? (4 MARKS)**
vii) By 1830s prices of agricultural products fell sharply.

viii) Decline in peasants’ income revenue could rarely be paid without a loan from money lenders.

ix) Ryots found difficult to pay it back, debt mounted.

x) Ryots needed more loan to buy their everyday needs.

xi) Sahukar’s expert merchants in Maharastra stopped long term credit and started demanding repayment of debt.

xii) Petition after petition, Ryots complained of the injustice of insensitiveness and the violation of custom.

xiii) The Ryots came to see the money lenders as devious and deceitful.

xiv) Limitation lawa was passed to check the accumulation of interest overtime.

xv) Deeds and bonds appeared as symbols of the new oppressive system.

Q51. What were the policies and administrative causes of the Revolt of 1857?(4)

i) Imperialist policy of the British administrators.

ii) Doctrine of Lapse.

iii) Abolition of pensions and Titles.

iv) Disrespect to the Mughal Emperor.

v) Annexation of Awadh.

vi) Misuse of Subsidiary alliance.

Q52. What were the causes of the failure of the 1857 Revolt?(4MARKS)

i) Breaking out before of the fixed date.

ii) Co-operation of the native states to the British.

iii) Lack of co-operation from the Elite.

iv) Limited resources of the Rebels.
v) Absence of a common ideal.
vi) Diplomacy of the British.

**Q53. Discuss the nature of revolt of 1857. (4MARKS)**

a) Only a sepoy mutiny...
i) The main ground for the uprising had been prepared by the soldiers.
ii) Important and immediate causes of the revolt was the greased cartridges.
iii) The Revolt did not spread throughout the country.
b) First war of independence---
   i) Lakhs together artisans, farmers and soldiers struggled united against the British rule.
   ii) Hindu and Muslim took actively part in the movement.
   iii) It had country wide presence.

**Q54. What measures were adopted to form the unity among the rebels? (4 MARKS)**

a) Leaders appealed to all sections of the society.
b) Rebels emphasized on pre-british hindu-muslim unity.
c) Religious sentiments were respected.
d) Secret meetings were held at night to spread the message of unity.
e) British attempt to bring division failed.

**Q. 55 Mention the features of Doctrine of Lapse. (4 MARKS)**

Lord Dalhousie introduced this theory
According to this theory if a king didn’t have his valid male successor his kingdom will be annexed by the British government.

According to this theory Jhansi, Nagpur, Satara, Sambhalpur, Udaipur etc. were captured by the British government.

This was one of the reasons for 1857 revolt

Q. 56 What were the new kinds of public places that emerged in the colonial city? What functions did they serve? (4 marks)

i) By the 18th century, Madras, Calcutta and Bombay had become important point and cities. The settlement that came up here were convenient points for collecting goods. The English East India Company built its factories (i.e. mercantile offices) there and because of competition among European companies fortified their esettlement for protection. In Madras, Fort St. George, in Calcutta Fort William and in Bombay the Fort marked out the areas of British settlement which were known as ‘White Town’. The Indian Merchants, artisan and other women who had economic dealings with Europeans merchants lived outside their forts in settlement of train own known as ‘Black Towns’.

ii) After 1850s cotton mills were setup by Indian merchants and enterpreneurs in Bombay and European-owned jute mills were established in Rishra (1855) on the outskirts of Calcutta.

iii) Kanpur, specializing in leather, woodenand cotton textile and Jamshedpur, specializing in steel were prominent.

iv) In 1864 Viceroy John Lawrence officially moved his councils to Shimla.

Q. 57 Why was the hill station developed in India by Britishers?

i) Need of British army.

ii) Strategic places of Army.

iii) Cool climate temptation for Britisher.

iv) Free from epidemics.

v) Healthy climate.

vi) Home away home fro Britishers.
Q. 58  What was the condition of the cities during the colonial rule in India? (4 marks)

i) New class of laborious poor and workers were emerging. Rural labourers were migrating to the cities for employment. Many were migrating due to the attractive city life.

ii) Colonial rulers conducted surveys. They collected the statistical datas and published the governmental reports time to time.

iii) Maps of Madras, Bombay and Culcutta were quiet different from the old ones. Architecture of the buildings was changed.

iv) A large number of labours were coming to the hill station where plantation of tea and coffee were done.

v) There were a number of opportunities form women in the cities. Some social reformers supported women educations which was opposed by the orthodox opposed it. Gradually the participation of women in public places increased. They entered into the new occupations of the cities as maid, factory labourers, teachers, actress etc.

Q. 59  Why did British government collected huge amount of data in the colonial cities? (4 marks)

i. Census data was useful for various purposes like making an ideal ratio of Britishers and Indians and for checking diseases.

ii. Mapping was useful for understanding landscape.

iii. It was useful for the expanding cities.

iv. Useful for the making Ghats.

v. For the protection of white towns.

Q. 60.  Mention the features of architecture styles which were adopted by the British government in the Bombay. (4 marks)

i. Neo-classical eg. Town hall, Elphiensten circle.

ii. Neogothic eg. Secretariat, Universities of Bombay, high Court, Victoria Terminus etc.

iii. Indo Sarsenic eg. Gateway of India, Taj mahal Hotel.
Q. 61  What was the problem of separate electorates? What were the disagreements between Congress and Dalits on this issue? Finally what solution to be of this issue? (4 marks)

Demand of separate electorates by the Dalits in which they wanted reservation in separate Electorates like Muslims. In 1931 in the second Round Table Conference Dalit leader Dr.B.R.Ambedkar said Congress does not represent the Dalits.

- He said Dalits are socially and economically backward. By separate electrode they can put demands of their rights.
- Gandhiji opposed the separate electorates.
- Finally congress gave separate electorates to Dalits within the Congress.

Q. 62  How did Gandhiji transform National Movement into mass movement? (4 marks)

i) Simple lifestyle.

ii) Use of Hindi for communication.

iii) Role of Gandhiji in three mass movements.

iv) Emphasis on Truth and non-violence.

v) Swadeshi, boycott and Swaraj.

vi) Importance on Charkha and Khadi.

vii) Upliftment of women, poor down trodden.

viii) Hindu- Muslim unity.

ix) Abolition of untouchability.

x) Balancing each and every section of society.

Q.63  Explain the sources from which we can reconstruct the political career of Mahatma Gandhi and the history of National Movement of India.(4 marks)

- Auto- biographies and biographies.
- Contemporary newspapers.
- Official and police records.,
- Public speeches.
o Private letters.

Q. 64 “Where ever Gandhiji went, rumours spread of his miraculous power.” Explain with examples.(4 marks)
I. The ascetic life style.
II. Use of dhoti and charkha.
III. Use of Hindi for communication made Gandhiji very popular.
IV. Where ever he went rumours spread of his miraculous powers.
   i. Sent by kings to redress the grievances of the farmers.
   ii. Had power to overrule all local officials.
   iii. Gandhiji was superior to the British.
V. Fight against untouchability.

Q. 65 Mention the causes of Non-cooperation movement.(4 marks)
   i. Conditions arose due to First World War.
   ii. To oppose Rowlatt Act
   iii. To attain swaraj
   iv. To support the khilafat movement
   v. To undo the injustice done at jalliawala bagh.

Q. 66 The partition of India was a holocaust. Justify?( 4 marks)
I. A large number of people were killed.
II. Lakhs of people had become refugees.
III. A large numbers of people were rendered homeless.
IV. There were killings, loots, arson and rape.
V. People lost their properties and all their assets.
Q. 67  what are the merits and demands of Oral history? (4 marks)

It helps us grasp experience and memories in detail.

xi) It enables historians to write richly textured, vivid accounts of events like partition.

xii) Oral history also allows historian to broaden the boundaries of their discipline.

xiii) Many historians argue the uniqueness of personnel experience makes generalization difficult.

xiv) They think Oral accounts are concerned with tangential issues.

Q. 68  Why Cabinet missions was sent to India? What were the main features of its plan? (4 marks)

Cabinet mission was sent to India to suggest a solution for the Indian problem.

- The mission recommended a loose three of her confederation.
- India would have a federal government including princely states and provinces of British.
- Federal government would be dealing with Defence, Foreign affairs and communication.
- Provisions were made for the grouping of provinces.
- The representation of all three groups meets in a constituent Assembly to draft a constitution.

Congress and League rejected the cabine mission’s proposal.

Q. 69  What was the impact of partition on Indian women. (4 marks)

Impact of partition of Indian on Indian Women:

i) Harrowing experience of women - Abduction, sold, forced to settle down to a new life etc.

ii) They were brutally tortured and beatened.

iii) They found the government of both India and Pakistan insensitive to their problems.

iv) Government’s insensitivity to the feelings of women.
v) Women not allowed voicing their opinion.

vi) Killing of women in the name of saving honour of women.

vii) Forcing women to commit suicide to save them from falling into the hands of enemies.

viii) Their suicide was treated as martyrdom.

ix) Dishonouring women of a community seen as dishonouring the community itself and a mode of taking revenge.

x) They were not allowed to re-settle their life on their own wish.

Q. 70 Why did Mahatma Gandhi think Hindustani should be the National language?(4 marks)

By the 1950s, the Congress had accepted that Hindustani ought to be the national language. Mahatma Gandhi felt that every one should speak in a language that common people could easily understand.

Hindustani- a blend of Hindi and Urdu – was a popular language of a large section of the people of India, and it was a composite language enriched by the interaction of diverse cultures. Over the years it had incorporated words and terms from very many different sources, and was therefore understood by people from various regions. This multi – cultural language, Mahatma Gandhi thought would be the ideal language of a communication between diverse communities: it could unify Hindus and Muslims, and people of the north and south.

Q. 71 Why is the Indian constitution acceptable to the Indian people even today?(4 marks)

i) The Indian Constitution is acceptable to all because it was based on a broad consensus and did not reflect the views of the drafting committee alone.

ii) Event though there was no universal adult Franchise at that time. The cositution assembly consisted of people of all regions and communities making it a miniature India.

iii) Eminent people like Maulana Azad and woment like Sarojinmi Naidu played an important part in the constituent assembly as did people of all casts and creeds.

iv) Furthermore, the constituent assembly worked in a systematic and open manner,
v) The basic principles were agreed upon, and then a draft constitution was prepared for discussion.

vi) The draft constitution was discussed thoroughly clause by clause for nearly 3 years before being finalized.

vii) Every individual is free to follow. Preach, or profess his/her own religion. There is no state religion.

Q. 72 How was the term minority defined by different groups? (4 marks)

The term minority was defined by different groups in the following ways:

i) Ambedkar demanded separate group form the minority races.

ii) Hindus and Sikhs, live in so-called Pakistan were not considered as minority race.

iii) Members demanded the representation on behalf of the minority in the Constitution.

iv) Nagappa demanded minority status of the Harijans.

v) Ambedkar demanded separate Constitution for the minorities.

Q. 73 What was the ‘Language controversy, before the Constitution Assembly and how did it seek to resolve the controversy?’ (4 marks)

Language Controversy:

- Hindustani (Hindi+ Urdu) started getting separate due to communal parties.
- Language became politicized from communal identify.
- R.V.Dhulkar supported Hindi to be made language of the Constitution.
- It created a furor (debate) in the Constituent Assembly which was mediated by a Pt.Jawaharlal Nehru.

Solutions:

- Proceeded slowly to make Hindi as the National Language.
- Some supported official work to be continued for 15 years in English.
After implementation of the Constitution and Provinces to choose regional language for daily work.

Constituent Assembly:

i) Hindi - Not National Language.

ii) But not Rajbhasha.

Q. 74 What was Objective resolution? What were the ideals expressed in the Objective resolutions? (4 marks)

Nehru presented the objective resolution in the constituent assembly on 13th December 1946. It proposed that the national flag of India be a horizontal tricolor of saffron, white and dark green in equal proportion, with a wheel in navy blue at the centre. It outlined and defined the ideals and objectives of the constitution which are as follows:

i. India was declared as independent, sovereign and republic.

ii. It assured justice, equality, liberty and fraternity to all its citizens.

iii. It provided adequate safeguards to minorities

iv. India would be a federation.

v. India would work for world peace and human welfare.

75. Mention any five sources to study Magadha kingdom? (4 marks)

Magasthanes indica

Arthashastra of kautilya

Jain, Buddhist text

Edicts and inscriptions of Asoka

Sanskrit literary works
VALUE BASED QUESTIONS FOR CLASS XII

THEME 1

BRICKS, BEADS AND BONES

Q 1. Enlist the raw materials used for making beads, mention the process to make beads.
List of raw materials-cornelian, jasper, crystal, quartz metals like copper, bronze and gold, shell, faience, terracotta.
Process to make- carnelian was obtained by firing, convert in the red color stones were chipped into rough shape and then finely flaked into the final form. Grinding, polishing and drilling completed the process. Drill tools found at chonhudaro and lothal.

Q 2. What were the religious features of harappans mention two religious features found in the modern India.
Harappan religious features
  g) priest king
  h) great bath of mohanjodaro
  i) five altars found at kalibangan and lothal
  j) worshiping plants and nature- like papal, one horned animal
  k) A figure of yogi has been regarded proto-shiva
  l) Modern religious features
     4) Shiva or proto shiva
     5) Shiva linga
     6) PapaL

THEME 2

KINGS, FARMERS AND TOWNS

Q 1. How did Mauryan Empire inspired Indians to make great future of the country?
   a) Ashoka ruled people on the base of morality and religious values.
   b) First empire in India spread in all Indian subcontinent.
   c) Recruited permanent army and official and given cash salary.
   d) Made pillar inscriptions for the future generations.
   e) Ashoka policies inspired the leaders of 20th century for the freedom struggle.
Q 2. **How did Mauryan Empire inspired Indians to make great future of the country? What do you meant by Dhamma? Mention its main features.**

Dhamma-These were the rules based on morality.

Features-

a) respect the elders.

b) Respect of brahmanas.

c) Well behave with slaves and servants.

d) Respect the traditions of the different religions.

e) Appointed Dhammamahamatras for implementing dhamma policies.

### THEME 3

**KINGSHIP, CASTE AND CLASS**

**Q 1.** **Mention the conditions of untouchables in the ancient India. How there is condition is different today?**

a) They lived outside from the village in the forests.

b) They had not right on property.

c) They were mentioned as impure and discarded.

Today,s Conditions – Indian constitution given them equal rights and freedom. They also had the rights of reservation in jobs and legislature.

**Q 2.** **How is Mahabharata a good source of moral and social values?**

a) Bhagavada geeta inspire people for moral and good values.

b) Story inspired people to respect your elders.

c) Womens were regarded as a good daughter, sister and wife.

d) It gives examples of inter caste marriage: like bhima with hidimba

e) It supported the idea of truthness. Like Yudhisthara, who always to speak truth, was the popular among pandavas.
THEME 4
THINKERS, BELIEFS AND BUILDINGS

Q 1. Mention the features of Puranic Hinduism.
   a) Puranas were composed in Sanskrit language during gupta age and permitted to read it to lower caste and womens.
   b) Now trideva become popular-lord shiva, Vishnu and brahma.
   c) A concept of avtarism made, in which 10 avtaras was become in the form of lord Vishnu.
   d) Goddess become important like as lakshmi, durga and parvati.
   e) Now temples were built and statues of god and goddess were established there.

Q 2. Mention the teachings of Lord Buddha.
   a) They didn’t believe in god and soul.
   b) The world is transient and constantly changing.
   c) Sorrow is the natural feature of human.
   d) Human can raise self above these worldly troubles by the middle path.
   e) Given his teachings in pali.
   f) Opposed Vedas.
   g) Opposed varna system.

THEME 5
THROUGH THE EYES OF TRAVELLERS

Q 1. Mention the evidences of sati given by Barnier?
   Barnier said that he look a widow, that will be about 12 years old, burned by the brahmanas. His husband was died .she was looking more dead than alive. The agony of her mind can not be described.she trembled and wept bitterly, but three or four brahmanas forcefully pull her to the burning wood.
Q 2. Describe the changes held in varna system from vedic period to 11\textsuperscript{th} century, that was mentioned by Albiruni.

Vedic theory mentioned four vernas in which brahamanas were on the top, Kshatriyas were rulers, vaishyas were engaged in agriculture and craft production and shudras were responsible to serve above three vernas.

Albiruni described that brahamana and kshatriyas had equal status, the differences are minor. Same vaishyas and shudras having minor differences. They were having equal status.

THEME 6

BHAKTI-SUFI TRADITIONS

Q 1. Describe the main Principals of Bhakti movement?

1. Faith in god
2. Good deeds
3. Universal Brotherhood
4. Emotional worship
5. Condemned idol worship
6. Opposed to the rigidity of caste system
7. Guru Bhakti

Religious reform movement which adeopted the method of devotion to achieve the salvation. Their method of expression of devotion ranged from the routine worship of deities within temple.

Q 2. "Kabir was a famous saint of Bhakti period". Examine the statement.

Kabir was a famous saint of Bhakti period. That facts is examine by the following points of Kabir's Teachings:

(i) Kabir did not accept the caste distinction. He believed that none could be high or low on the score of caste.

(ii) Kabir was opposed to customs and rituals. He has opposed worship, roja-namaj, pilgrimage and haj etc.
(iii) Kabir believed in the unity of all religions according to him, there is no distinction between Hindu-Muslim. The destination of both is the same only the paths are different.

(iv) His teachings openly ridiculed all forms of external worship of both Brahmanical Hinduism and Islam the pre-eminence of the priestly classes and the caste system.

(v) Kabir opposed caste distinction, condemned bad company, stressed upon - meditation and love. He identified the teacher with God.

THEME 7

AN IMPERIAL CAPITAL: VIJAYANAGAR

Q 1. What do you think was the significance of the ritual’s associated with the Mahanavami dibba?

The following are the significance of the ritual’s associated with the Mahanavami dibba:-

vi. Dancer, wrestling matches and processions of caparisoned horses, elephants and chariots and soldiers, as well as ritual presentations.

vii. These festivals were organized during Mahanavami and Durga puja.

viii. These ceremonies performed like the worship of the image. Worship of state horse and sacrifice of animals.

ix. At this time the Nayakas were submitted taxes or gifts to the king.

x. Nayaka’s army was observed by the king on the last day of ceremony.

Q 2. Why did Vijayanagara kings choosed Hampi as their capital?

Vijayanagara kings choosed Hampi as their capital because of the following reasons:-

vi. This centre was associated as a land of Virupaksha or Lord Shiva.

vii. Earlier Bali and Sugriv kingdom was established here.

viii. Virupaksha and Pampa Devi were known as the protector of the kingdom.

ix. The kings didn’t sign ownself on any order, but they signed all official orders by the name of Sri Virupaksha.

x. They performed the festivals of marriage of Pampa devi with Virupaksha every year in the temple.
THEME 8
PEASANTS, ZAMINDARS AND THE STATE

Q 1. The Jama

This is an excerpt from Aurangzeb’s order to his revenue official, 1665: He should direct the amins of the parganas that they should discover the actual conditions of cultivation (maujudat), village by village, peasant-wise (asamiwar), and after minute scrutiny, assess the jama, keeping in view the financial interests (kifayat) of the government, and the welfare of the peasantry.

(c) Why do you think the emperor insisted on a detailed survey?
2
The emperor insisted on a detailed survey because:

iii. He want to check the corruption among the Mughal revenue officers.
iv. He want to improve the economic condition of the farmers.

(d) What are the steps that can be taken for the welfare of the peasantry?
3
The following are the steps that can be taken for the welfare of the peasantry:

iv. He measured the land that was fertile and barren.
v. He instructed their officers to collect revenue as per the wish of farmers in cash or crops.
vi. He made written records of agricultural farmers and their production from 1665.

Q 2. Cash or kind?

The Ain on land revenue collection: Let him (the amil-guzar) not make it a practice of taking only in cash but also in kind. The latter is effected in several ways. First, kankut: in the Hindi language kan signifies grain, and kut, estimates ... If any doubts arise, the crops should be cut and estimated in three lots, the good, the middling, and the inferior, and the hesitation removed. Often, too, the land taken by appraisement, gives a sufficiently accurate return. Secondly, batai, also called bhaoli, the crops are reaped and stacked and divided by agreement in the presence of the parties. But in this case several intelligent inspectors are required; otherwise, the evil-minded and false are given to deception. Thirdly, khet-batai, when they divide the fields after they are sown. Fourthly, lang batai, after cutting the grain, they form it in heaps and divide it among themselves, and each takes his share home and turns it to profit.
(a) Mention any three importances of the land revenue for the Mughal estate.

Three importances of the land revenue for the Mughal estate are:

iv. For expenditure on army.
v. To check for an attack an internal revolt.
vi. To making forts, religious shrines.

(b) Why did the Mughals given an opportunity to farmers to submit revenue in crops form?

The Mughals given an opportunity to farmers to submit revenue in crops form because:

iii. Many of them were not capable to sell their crops in the market.
iv. The farmers can easily submit the revenue to the state.

THEME 9

KINGS AND CHRONICLES

Q 1. “Sher Shah Suri was the forerunner of Akbar” Prove this Statement by giving reasonable arguments.

Shershah Suri - was the great Emperor. - was a hard working and disciplined personality. - was in favour of equal law for each and everybody and he considered Judgment as most holy religious work. - divided his empire into ‘Sarkars’ and the sarkar into ‘Parganas’. – was a great administrator.- planted shady trees along the road sides. - He introduced Gold, Silver, and copper coins and a certain amount of metal was kept in the coins. -was the first emperor who adopted religious liberty and equal behavior. -separated politics to the religion. - recruited a vast central permanent army. - gave cash payment to the Army, horse branded, getting the description rolls of the soldiers recorded and their recruitment and inspection of the troop from time to time.- opened hospitals for the poor. -encouraged the expansion of Education. - interested in the construction of the buildings. –constructed Mohamadden and local architectural styles. By the micro analysis of the above mentioned works/ reforms of the Shershah. It becomes clear that Akbar adopted many works/ reforms of the Shershah as it is or by some modifications. Therefore Shershah can be called as the forerunner of Akbar.
Q 2. **Darbar-i Akbari-Write a note**

Abu’l Fazl gives a vivid account of Akbar’s darbar: Whenever His Majesty (Akbar) holds court (darbar) a large drum is beaten, the sounds of which are accompanied by Divine praise. In this manner, people of all classes receive notice. His Majesty’s sons and grandchildren, the grandees of the Court, and all other men who have admittance, attend to make the kornish, and remain standing in their proper places. Learned men of renown and skilful mechanics pay their respects; and the officers of justice present their reports. His Majesty, with his usual insights, gives orders, and settles everything in a satisfactory manner. During the whole time, skilful gladiators and wrestlers from all countries hold themselves in readiness, and singers, male and female, are in waiting. Clever jugglers and funny tumblers also are anxious to exhibit their dexterity and agility.

(b) **Describe the main activities taking place in the darbar.**

The main activities taking place in the darbar are:

iv. a large drum is beaten,

v. all other men who have admittance,

vi. attend to make the kornish, skilful gladiators and wrestlers from all countries hold themselves in readiness

(c) **Who is Majesty? What was his attitude?**

His Majesty is Akbar. He with his usual insights, gives orders, and settles everything in a satisfactory manner.

**THEME 10**

**COLONIALISM AND THE COUNTRYSIDE**

Q 1. **A ryot petitions**

This is an example of a petition from a ryot of the village of Mirajgaon, Taluka Karjat, to the Collector, Ahmednagar, Deccan Riots Commission: The sowkars (sahukars) have of late begun to oppress us. As we cannot earn enough to defray our household expenses, we are actually forced to beg of them to provide us with money, clothes and grain, which we obtain from them not without great difficulty, nor without their compelling us to enter into hard conditions in the bond. Moreover the necessary clothes and grain are not sold to us at cash rates. The prices asked from us are generally twenty-five or fifty per cent more than demanded from customers making ready money payments ... The produce of our fields is also taken by the sowkars, who at the time of removing it assure us that it will be credited to our account, but they do not actually
make any mention of it in the accounts. They also refuse to pass us any receipts for the produce so removed by them.

(c) **Why were peasants not given any receipts?**

Peasants were not given any receipts because:

- The money lenders were corrupt.
- The farmers were illiterate.

(d) **Do agree with the Deccan riots commission? Give reasons.**

No.

Because it was the work of the British government.
British government wants to declare money lenders as defaulters.
Some money lenders were defaulter because they can’t understand the circumstances of farmers.

Q 2. **What were the steps taken by the British east India Company to control the zamindars?**

The following were the steps taken by the British east India company to control the zamindars:

- The power to deliver local judgement was also taken away from zamindars.
- Their cutcheries brought under the supervision of collector appointed by the company.
- The zamindars troops were disbanded.
- Custom duties were abolished.
- Some trouble creators were also used as tools to reduce the influence of Rajas.

In case a raja failed to pay the land revenue, a company official was speedily dispatched to his zamindari which expilient instruction to take charge of the district and to use the most effectual means to destroy all the influence.

**THEME 11**

**REBELS AND THE RAJ**

Q 1. **What were the causes of the failure of the 1857 Revolt?**

Breaking out before of the fixed date.
Co-operation of the native states to the British.
Lack of co-operation from the Elite.
Limited resources of the Rebels.
Absence of a common ideal.
Diplomacy of the British.
Q 2. What explains the anger of the Deccan ryots against the money lenders?

By 1830s prices of agricultural products fell sharply.
Decline in peasants income revenue could rarely be paid without a loan from money lenders.
Ryots found difficult to pay it back, debt mounted.
Ryots needed more loan to buy their everyday needs.
Sahukar’s expert merchants in Maharasta stopped long term credit and started demanding repayment of debt.
Petition after petition, Ryots complained of the injustice of insensitiveness and the violation of custom.
The Ryots came to see the money lenders as devious and deceitful.
Limitation lawa was passed to check the accumulation of interest overtime.
Deeds and bonds appeared as symbols of the new oppressive system.

THEME 12

COLONIAL CITIES

Q 1. What were the new kinds of public places that emerged in the colonial city? What functions did they serve?

By the 18th century, madras, Calcutta and Bomaby had become important point and cities. The settlement that came up here were convenient points for collecting goods. The English East India Company built its factories(i.e. mercantile offices) there and because of competition among European companies fortified their esettlement for protection. In Madras. Fort St. George, in Calcutta Fort William and in Bombay the Fort marked out the areas of British settlement which were known as ‘While town’. The Indian Merchants, artisan and other women who had economic dealings with Europeans merchants lived outside their forts in settlement of train own known as ‘ Black Towns’.
After 1850s cottons mills were setup by Indian merchants and enterprenants in Bombay and European- owned jute mills were established in Rishra(1855) on the outskirts of Calcutta.
Kanpur, Specializing in leather, wooden and cotton textile and Jamshedpur, specializing in steel were prominent.
In 1864 Viceroy John Lawrence officially moved his councils to Shimla.
Q 2. What was the condition of the cities during the colonial rule in India?

New class of laborious poor and workers were emerging. Rural labourers were migrating to the cities for employment. Many were migrating due to the attractive city life.
Colonial rulers conducted surveys. They collected the statistical datas and published the governmental reports time to time.
Maps of Madras, Bombay and Culcutta were quite different from the old ones.
Architecture of the buildings were changed.
A large number of labours were coming to the hill station where plantation of tea and coffee were done.
There were a number of opportunities form women in the cities. Some social reformers supported women educations which was opposed by the orthodox opposed it. Gradually the participation of women in public places increased. They entered into the new occupations of the cities as maid, factory labourers, teachers, actress etc.

THEME 13

MAHATMA GANDHI AND THE NATIONALIST MOVEMENT

Q 1. How did Gandhiji transform National Movement into mass movement?

1. Simple lifestyle.
2. Use of Hindi for communication.
3. Role of Gandhiji in three mass movements.
5. Swadeshi, boycott and Swaraj.
6. Importance on Charkha and Khadi.
7. Upliftment of women, poor down trodden.
8. Hindu Muslim unity.
10. Balancing each and every section of society.

Q 2. “Where ever Gandhiji went, rumours spread of his miraculous power.” Explain with examples.

1. The ascetic life style.
2. Use of dhoti and charanka.
3. Use of Hindi for communication made Gandhiji very popular.
4. Where ever he went rumours spread of his miraculous powers.
5. Sent by kings to redress the grievances of the farmers.
6. Had power to overrule all local officials.
7. Gandhiji was superior to the British.
8. Fight against untouchability.
THEME 14

UNDERSTANDING PARTITION

Q 1. The partition of India was a holocaust. Justify?

1. A large number of people were killed.
2. Lakhs of people had become refugees.
3. A large number of people were rendered homeless.
4. There were killings, loot, arson and rape.
5. People lost their properties and all their assets.

Q 2. What are the merits and demands of Oral history?

1. It helps us grasp experience and memories in detail.
2. It enables historians to write richly textured, vivid accounts of events like partition.
3. Oral history also allows historian to broaden the boundaries of their discipline.
4. Many historians argue the uniqueness of personnel experience makes generalization difficult.
   They think Oral accounts are concerned with tangential issues.

THEME 15

FRAMING THE CONSTITUTION

Q 1. Why is the Indian constitution acceptable to the Indian people even today?

The Indian Constitution is acceptable to all because it was based on a broad consensus and did not reflect the views of the drafting committee alone.

1. Even though there was no universal adult Franchise at that time. The Constituion assembly consisted of people of all regions and communities making it a miniature India.
2. Eminent people like Maulana Azad and women like Sarojinmi Naidu played an important part in the constituent assembly as did people of all casts and creeds.
3. Furthermore, the constituent assembly worked in a systematic and open manner.
4. The basic principles were agreed upon, then a draft constitution was prepared for discussion.
5. The draft constitution was discussed thoroughly clause by clause for nearly 3 years before being finalized.
6. Every individual is free to follow. Preach, or profess his/her own religion. There is no state religion.
Q 2. How was the term minority defined by different groups?

The term minority was defined by different groups in the following ways:

Ambedkar demanded separate group form the minority races.
Hindus and Sikhs, live in so-called Pakistan were not considered as minority race.
Members demanded the representation on behalf of the minority in the Constitution.
Nagappa demanded minority status of the Harijans.
Ambedkar demanded separate Constitution for the minorities.

ADDITIONAL QUESTIONS FOR CLASS-XII

Q 1. Describe the feature of agriculture in the Harappa civilization.

1) use of Oxen- evidence- oxon seals and clay ox figures.

2)found clay plough from cholistan and banawali.

3) found evidences of plough field at kalibangan. The plough lines cut to each other on 90 degree, suggesting two crops were grown together.

4) found evidence of grains – like wheat barley, rice

5) evidence of irrigation a) dholovira- pond b)shortughai-cenals.

Q 2. Mention the features of domestic architecture in the Harappa civilization (Mohanjodaro)

a) Courtyard was in the centers used for the domestic work like cooking, weaving etc

b) Courtyard was covered by rooms from all side.

c) people given importence to privancy. no windows were founded in the outside wall of rooms.

d) Bathrooms found in each house, was built by briks and its drains were connected from outside drains.

e) Scholars found 700 wells in mohanjodaro.
Q 3. Write a note on the great bath of mohenjodaro.

1. It was a large rectangular tanks found in mohenjodaro.
2. There were two flights of stepson the northand south into the tanks.
3. Its three side’s rooms were constructed in which one had a big well.
4. Bathrooms were made from all sides of water tanks.
5. Historian suggests that it was used by people on rituals.

Q 4. Justify with example of the contracts of harappans with the distant lands.

b) Oman and harappan both used metals like copper both metals made of nikil.

c) Scholars studied Mesopotamian inscription, inscription used name meluha for Harappa civilization.

d) Inscription given list of export and import items they mentioned carnelian, lapis lazuli, copper and gold in imported list.

e) Archeaologist found harappan seals weights, disce and beads from Mesopotamia.

Q 5. Mention the causes of decline of harappan civilization

h) Climetic changes
i) Cutting of forests
j) Floods
k) Shifting route of rivers
l) Lacking of humas in soils
m) Foreign attack (Aryans)
n) Natural disaster

Q 1. Describe the main features of Mahajanapad

a) 16 mahajanapadas risen in north india in the 6th century BCE.

b) These were connected by rivers and land routes that often called uttraphat.

c) Four mahajanapadas were most powerful: Magdha, Avanti, Kashi and Kosal.
d) Each mahajanapadas had its capital, that was fortified.

e) King was most powerful, often recruit army and collects taxes.

Q 2. **What were the historical sources for the study of Mauryan empire.**

   a) Mauryan sculpture-sanchi stupa.
   b) Indica of Megasthenese.
   c) Arthashastra of Chankya.
   d) Ashokas inscriptions.
   e) Mauryan coins.

Q 3. **What were the strategies adopted for increasing production in the ancient period of India?**

   a) Iron-tipped plough used in fertile Ganga belt from 600 BCE.
   b) Rice production begun in eastern India.
   c) Animals like oxen used in agriculture.
   d) Hoe was used in north east and eastern India.
   e) Wells, tanks and canals were built.

Q 4. **Mention the features of craft activities in the ancient India.**

   a) Archaeologist found NBPW pots like bowls, dishes used by the Mauryans.
   b) NBPW pots were used only by the rich and elite classes.
   c) Found ornaments like tools, weapons were made of gold, silver, bronze, glass and shell.
   d) Craftpersons like wagemen, weavers, carpenters, potters, goldsmith.
   e) Guilds were engaged in purchasing raw materials making and selling craft.

Q 5. **Describe the history of the development of metal coins in ancient India.**
a) Punch-marked, the earliest coins found in east UP, made of silver and copper.
b) Indo-greeks issued coins with name and image of rulers.
c) Kushanas issued first time gold coins in India.
d) Yaudheyas issued copper coins in Panjab and Haryana.
e) Guptas issued best quality gold coins in the large scale.

Q 1. **Mention the features of excavation work at Hastinapur done by B. B. Lal.**

a) B B Lal excavated Hastinapur for knowing the history of Mahabharata.
b) He founded here five levels of cultures.
c) Second level (1200-700BCE) is important and associated with Mahabharata.
d) Houses were built of mud bricks, walls were made of clay.
e) Third level (600-300BCE) mentioned also clay and mud bricks houses.

Q 2. **What were the duties of chandals mentioned in Manusmriti?**

a) Chandals had to live outside the village.
b) They used discarded utensils and wear clothes of the dead men.
c) They wear iron ornaments.
d) They couldn’t walk in the village and cities at night.
e) They had to dispose the bodies of those who had no relatives.

Q 3. **Describe the property rights mentioned in dharmashastra and dharmasutra.**

a) According to Manusmriti, the paternal property was to be divided equally amongst the sons.
b) Eldest son will get special share in the property.
c) Women couldn’t claim a share of these resources.
d) Women were allowed to retain the gifts they received on the occasion of marriage.

e) The women property inherited by their childrens, without the husband having any claim on it.

Q 4. **Mention the origin of four vernas given in purushukta. What were their duties?**

Purushukta mentioned four vernas origin by the body of pre brahma. Brahmanas were origin from his mouth, kshatriyas from his arms, vaihyas from his thighs and shudras from his feets.

**Duties**

a) Brahamana- organise sacrifices, teaching, receiving gifts.

b) Kshatriyas- ruling and protecting society and country.

c) Vaishyas- Agriculture, craft and trade.

d) Shudras- to serve above three vernas.

Q 5. **Discuss whether kings in early states were invariable kshatriyas,**

a) Mahabharata proved that only kshatriyas will be ruling authorities.

b) In the late period, anyone can rule if he had power, money and resources.

c) Brahmanical text mentioned mauriyas belong from the lower caste.

d) Middleasian kings like shakas, kushanas ruled north-west india, they were not belong from the verna system.

e) Satavahana who ruled in deccan, belong from brahamana.

Q 1. **Why is the 6th century BCE is often regarded a major turning point in India?**

a) Using iron tools for agriculture in Ganga valley.

b) Establishment of new cities in Ganga valley-patliputra, rajgraha, kaushambi etc.

c) Risen 16 janapadas and mahajanapadas.

d) Risen 62 new religious sects like Buddhism and Jainism.

e) Beginning the composition of text like upnishada.
Q 2. What were the teachings of Mahaveer or Jainism?

a) Mahaveer was the 24th teacher or tirthankar of Jainism.

b) Entire world is animated, even stones, rocks and water have life.

c) Non injury of living being, especially to humans, animals, plants, is central theory of jaina philosophy.

d) Infact the principle of Ahinsa has left its mark on Indian thinking as whole.

e) The cycle of birth and rebirth is shaped through karma.

Q 3. Mention the causes of rising Buddhism and Jainism in India in the 6th century BCE.

a) Killing animals in the sacrifices.

b) Verna based exploitation.

c) Discrimination of lower vernas and castes.

d) Brahama rituals were costly and useless.

e) Buddha and Mahaveer both opposed caste and verna based discrimination.

Q 4. What were the role of begum of Bhopal to preserving stupa at Sanchi?

a) Bhopal begum like Shajahan and Sultanjahana contributed an active role in preserving Sanchi stupa.

b) They granted money for preserving sanchi.

c) Begum Sultanjahana granted money for making here a guestroom and museum.


e) French want to take the eastern gateway of sanchi but after protest, they become satisfied by plaster copy of gateway.

Q 5. Mention the features of Mahayana Buddhism.

a) This Buddhist sect was begun from 1st century CE, during the reign of kushanas.

b) They think that Buddha was the god and no one can attain enlightenment without his blessing.

c) They begun the worship of lord Buddha.
d) They built Buddha statues and temples.
e) They used Sanskrit and other language to wrote their accounts.

Q 1. **Write a note on kitab-ul-hind.**

a) It was composed in Arabic by Albiruni.

b) The book is devided into different sections and gives informations like as Indian religion, philosophy, science and culture.

c) Each chapter begun from a question with the explanation of Sanskrit texts and then compared with other cultures.

d) After comparing he foundout conclusion.

e) The book is famous of its methametical pattern.

Q 2. **Mention the descriptions of Albiruni of caste system in India.**

a) He said that there are four vernas leke as four classesof persia.

b) He mentioned four classes in Persia-Ruling class, priest, sciencist and farmers.

c) People is devided into castes based on birth, when in islam all is mentioned equal.

d) He criticized the theory of impurity or untouchablity.

e) He mentioned 4 vernas in which brahamanas and kshitriyas have equal status when shudras and vaishyas also have equal.

Q 3. **Mention the features of the fortification of Delhi.**

a) The breadth of its wall is eleven cubits.

b) Inside it, there are stores of magazines, ammunition and siege machines.

c) The grains that are stored can last for a long time.

d) In the interior of fort, the horsemen move from one end to another.

e) The lower part of fort is made of stone, the upper part of bricks. It has many towers close to another.

f) There are 28 gates of the city called darwaza, Badaun darwaza is the largest.

Q 4. **Mention the features of Indian craft and cities by Ibnbatuta.**
a) Mughal state did not promote craftpersons for improving the quality of production.

b) Due to leading of exports the gold and silver came in India from entire world.

c) There are only camp cities into existance, these are based for the travel of mughal court.

d) In fact there are many type cities like production centre,ports,pilgrimage.

e) Mughal documents suggest that there are a strong commercial and middle class.

Q 5. Describe the conditions of slaves mentioned by Ibnbatuta.

a) Slaves were captured during army raids.

b) They were openly sell and purchase in the markets.

c) Ibnbatuta purchased slaves and given them to Mohamad tughlaq as a gift.

d) Sultan recruited women slaves in his court. They were also employed by the sultan to keep a watch on his nobles.

e) Slaves were used for the domestic purpose. They were used mostly rich families for the domestic work.

Q 1. Discuss the ways in which the Alvars, Nayanars and Virashaivas expressed critiques of the caste system.

Alvars (literally meaning of this word is those who are emerged in devotion to Vishnu).

-Nayanars(literally meaning of this word is those leaders who were devotees of Lord Shiva).

-Virashaiva(heroes of Shiva) or Lingayats(wearer of the linga), the emergence of a new movement in Karnataka, led by a Brahmana named Basavanna who was initially a Jaina and a minister in the court of a Chalukya king.

-Alvars and Nayanars initiated a movement of protest against the caste system and the dominance of Brahmanas or at least attempted to reform the system.

- Lingayast challenged the idea of cast and the pollution attributed to certain groups by Brahamans. They also questioned the theory of rebirth. They encouragewd certain practices disapproved in the Dharmashastras.

Some historians suggest that the Alvars and Nayanars initiated a movement of protest against the caste system and the dominance of Brahmanas or at least attempted to reform the system. To some extent this is corroborated by the fact that bhaktas hailed from diverse social
backgrounds ranging from Brahmanas to artisans and cultivators and even from castes considered "untouchable".

Q 2. What are the major beliefs and practices that characterised Sufism?

The followings are the major beliefs and practices that characterised Sufism:-

x. The Sufis believe in Monotheism.

xi. Importance of Pir or guide.

xii. Allah is full of mercy and compassion.

xiii. Worship of God.

xiv. Renunciation of worldly pleasure.

xv. Non violence and pacifism.

xvi. Love of mankind.

xvii. Principle of morality.

xviii. Importance of singing and dancing in worship of Allah.

Q 3. Describe the major teachings of Kabir, and the ways in which these have been transmitted.

Verses ascribed to Kabir have been compiled in three distinct but overlapping traditions. The KabirBijak, Kabir Granthavali and Adi Granth Sahib

- Kabir’s poems hint at the difficulties of capturing the nature of the Ultimate Reality in words.

- He described the Ultimate Reality as Allah, Khuda, Hazrat and Pir. He also used terms drawn from Vedantic traditions, alakh (the unseen), nirakar (formless), Brahman, Atman, etc.

- Some poems draw on Islamic ideas and use monotheism and iconoclasm to attack Hindu polytheism and idol worship.

- What this rich corpus of verses also signifies is that Kabir was and is to the present a source of inspiration for those who questioned entrenched religious and social institutions, ideas and practices in their search for the Divine.

- Just as Kabir’s ideas probably crystallised through dialogue and debate (explicit or implicit) with the traditions of sufis and yogis in the region of Awadh (part of present-day Uttar Pradesh), his legacy was claimed by several groups, who remembered him and continue to do so.

Q 4. Analyse, with illustrations, why bhakti and sufi thinkers adopted a variety of languages in which to express their opinions.

Bhakti thinkers and different languages which were adopted by them to express their opinion.

(i) Early Bhakti Saints Pali, Prakarat Tamil and Malyalam etc. languages.
(ii) The Brahmans of South Indian put his views and ideas in Sanskrit and local languages.

(iii) Kabir's poems have survived in several languages and dialects, and some are composed the special languages of nirguna poets.

(iv) Baba Guru Nanak, Ravidas etc. composed their hymns in various languages such as Punjabi and Hindi etc.

(v) Mirabai compose her Bhajans in Rajsthan and Hindi.

(vi) Some saint of Maharashtra and Gujarati uses Marathi and Gujarati language.

According to Sufi thinkers -

(i) Sufi thinkers also live with peoples. They uses serveral languages. They uses Hindvi or persian language.

(ii) Baba Farid used local language. Hindvi persian, Panjabi, Urdu and some other form of languages are also seen.

(iii) A different genre of Sufi poetry was composed in an around the town of Bijapur, Karnataka. These were short poems in Dakhani (a variant of Urdu) attributed to Chisthi Sufis who lived in this region during the 17th and 18th centuries.

(iv) Some Sufi saints give their pledge in Telugu, Malayalam languages.

Q 5. **Explain with examples what historians mean by the integration of cults.**

From tenth to 17th century the most striking religious features is the increasing visibility of a wide range god and goddes in sculpture as well as in religious books at one level, this indicates the continued and extended worship major dieties Vishnu, Shiva and goodness like Durga, Laxmi -

Historians who have tried to understand these developments suggest that there were at least two processes at work. One was a process of disseminating Brahmanical ideas.

This is examplified by the composition, compilation and preservation of puranic texts in simple Sanskrit verse, explicity meant to be accessible to women and Shudras, who were generally excluded from Vedic learning.

At the same time there was a second process at work that of the Brahmanans accepting and reworking the beliefs and practices of these and other social categories.
Example - Through an instance we can say that a local deity whose image was and continues to be made of wood by local tribal specialists, was recognised as a form of Vishnu.

These local deities were often incorporated within the Puranic framework by providing them with an identity as a wife of the principal male deities - sometimes they were equated with Lakshmi, the wife of Vishnu.

Q 1. **What impression of the lives of the ordinary people of Vijayanagara can you cull from the various descriptions in Vijayanagara empire.**

Ordinary people of this empire scope different languages and followed different religious tradition.

There were small traders and local merchant use to live in cities, trade cetnre, port town and villages.

Peasants, workers, slaves etc. were including in ordinary people. These were ordinary Brahmans, trader and women also.

The workers were called "Vipravinodin" this class consisted of Iron smiths, Gold smiths, carpenters, sculpture makers etc.

In the society there were a few low class people, who were non-influential. They were Dombar, Mana, Jogi, Paraiyan, Boi, Kallar etc. Some low caste people were coverted to christianity due to the influence of the Portugeuses. The evils of caste system and untouchability were practised in the society.

The ordinary people of the Vijayanagar empire lived in ordinary houses. This is how the sixteenth century portuguese traveller Barbosa described the houses of ordinary people existed in the society. The men were sold and purchased. There were some special rules for the slaves.

Q 2. **What do you think were the advantages and disadvantages of enclosing agricultural land within the fortified area of the city ?**

There are many advantages and disadvantages of enclosing agricultural land within the fortified area of the Vijayanagara empire.

Abdur Razzaq noted that "between the first, second and third walls there are cultivated fields, gardens and houses.

The detailed statements have been corroborated by present day archaeologists, who have also found evidence of an agricultural tract between the sacred centre and the urban core.
We knew different sources that in Vijayanagara empire and other southern kingdom agricultural tracts were incorporated within the fortified areas. Often, the objective of medieval sieges was to strave the defenders into submission. These sieges could last four several months and sometimes even years.

Normally rulers tried to be prepared for adverse situations or natural calamities by building large granaries within fortified areas. The rulers of Vijayanagara adopted a more expensive and elaborate strategy of protecting the agricultural belt itself.

Whenever, Kingdom was attacked by the enemies at the time of heaping harvest they could easily brunt the dry crops of the farmers. But these fields was safe in ordinary situation from wild animals.

Q 3. **What do you think was the significance of the ritua's associated with the Mahanavami dibba ?**

The importance of the rituals associated with the Mahanawami dibba.Located on one of the highest points in the city, the "Mahanawami dibba" is a massive platform rising from a base of about 11000 sq.ft. to a height of 40 H.

Rituals associated with the strucutre probably coincided with Mahanawami (Literally the great ninth day) of the ten-day Hindu festival during the autumn months of September and October, known variously as Dushehra (northern India), Durga Puja (in Bengal) and Navaratri or Mahanawami (in Peninsular India). The Vijayanagara kings displayed their prestige, power and suzerainty on this occasion.

The ceremonies performed on the occasion included worship of the image, worship of the state hourse, and the sacrifice of buffaloes and other animals.

Dancer, wrestling matches, and processions of caparisoned horses, elephants and chariots and soldiers, as well as ritual presentations before the king and his guests by the chief nayakas and subordinate kings marked the occasion.

These ceremonies were imbued with deep symbolic meanings on the last day of the festival the king inspected his army and the armies of the nayakas in a grand ceremony in an open field. On this occasion the nayakas brought rich fifts for the king as well as the stipulated tribute.

Q 4. **What does the architecture of buildings like the Lotus Mahal and elephant stables tell us about the rulers who commissioned them ?**

The rulers were probably inspired by Indo-Islamic techniques.
The rulers had adopted traditional Indians symbol, signs and totems.

They were hindus by faith.

Elephant stables located very near to the Lotus Mahal of the rulers indicated that the empire had very vast army and troops.

Temples were secret centres of different activities.

The rulers had to fight many battle and wars with their enemies or neighbours.

The rulers were religious minded.

**Q 5. Evaluate the importance of Amar Nayaka System in emergence of Vijayanagara Empire.**

The amara-nayaka system was a major political innovation of the Vijayanagara Empire. It is likely that many features of this system were derived from the iqta system of the Delhi Sultanate.

There is an important role of this system to emerging the Vijayanagara empire. That shows in the following points:

The amara-nayakas were military commanders who were given territories to govern by the raya. The collected taxes and other dues from peasants.

The amar nayak retained part of the revenue for personal use and for maintaining a stipulated contingent of horses and elephants.

These contingents provided the Vijayanagara Kings with an effective fighting force with which they brought the entire southern peninsula under their control. Some of the revenue was also used for the maintenance of temples and irrigation works.

The amara-nayakas sent tribute to the King annually and personally appeared in the royal court with gifts to express their loyalty.

Kings occasionally asserted their control over them by transferring them from one place to another.

**Q 1. Discuss the ways in which panchayats and village headmen regulated rural society.**

Regulation of rural society by Panchayats and headmen:

Meaning of Panchayat: The village panchayat was an assembly of elders, usually important people of the village with hereditary right over their property.
General composition and importance of Panchayat decision: In mixed-caste villages, the panchayat was usually a heterogeneous body. An oligarchy, the panchayat represented various castes and communities in the village, though the village menial-cum-agricultural worker was unlikely to be represented there. The decisions made by these panchayats were binding on the members.

Selection dismissal and main function of headman or muqaddam: The panchayat was headed by a headman known as muqaddam or mandal. Some sources suggest that the headman was chosen through the consensus of the village elders, and that this choice had to be ratified by the zamindar.

Funding of Panchayat or sources of Income Panchayat: The panchayat derived its funds from contributions made by individuals to a common financial pool.

Item of expenditure: These funds were used for defraying the costs of entertaining revenue officials who visited the village from time to time.

Q 2. To what extent is it possible to characterise agricultural production in the sixteenth-seventeenth centuries as subsistence agriculture? Give reasons for your answer.

The Mughal state encouraged peasants to cultivate crops which brought in revenue.

- An average peasant grew both commercial and subsistence crops.
- Great variety of crops were produced. Bengal alone produced varieties of rice.
- Cotton was grown over a wide area including Central India and the Deccan plateau.
- Cash crops were grown included many varieties of oil seeds including mustard and lentils.

Q 3. Discuss, with examples, the significance of monetary transactions during the period 16th and 17th century.

The significance of monetary transactions during sixteenth and seventeenth centuries

In the early decades of sixteenth century farmers were allowed to pay land revenue in cash or kind. Due to the facility to pay land revenue in cash money, monetary transactions played vital role in Indian economy.

Village artisan (potter, blacksmith, barber, etc.) use to provide specialized services to the villagers. Though most common way of compensating them was giving them a share of the harvest but their was another system also under this system artisans and individual peasants,
household entered into a mutually negotiated system of remuneration, most of the time goods for services. The seventeenth-century French traveler Jean-Baptists Tavernier found it remarkable that in “India a village must be very small indeed if it has not a money changer called a Shroff.

An expanding trade brought in huge amounts of silver bullion into Asia to pay for good procured from India, and a large part of that bullion gravitated towards India. This was good for India as it did not have natural resources of silver.

As a result, the period between the sixteenth and eighteenth centuries was also marked by a remarkable stability in the availability of metal currency, particularly the silver rupya in India.

Q 4. To what extent do you think caste was a factor in influencing social and economic relations in agrarian society?

Caste as a factor in influencing social and economic relations in agrarian society.

Sizeable number of major (labourer). Deep inequities on the basis of caste and other caste like distinctions meant that the cultivators were a highly heterogenous group. Among those who tilled the land, there was a sizeable number who worked as menials or agricultural labourers (major).

Despite the abundance of cultivable land, certain caste groups were assigned menial taks and thus relegated to poverty.

Direct co-relation between caste and socio economic position: There was a direct correlation between caste, poverty and social status at the lower strata of society such correlations were not so mared at intermediate levels.

Rise in hierarchy of caste: Castes such as the Ahirs, Gujars and Malis rose in the hierarchy because of the profitability of cattle rearing and horticulture. In the eastern regions, intermediate pastoral and fishing castes like the sadgops and Kaivartas acquired the status of peasants.

Q5. What were the role played by women in agrarian society?

1. Women worked shoulder to shoulder with men in fields.
2. Women sowed, weeded, threshed and winnowed the harvest.
3. Craft production – such as spinning yarn, sifting, and kneading clay for pottery and embroidery.
4. Some restriction during some days of month – women were not allowed to touch the plough or the potter’s wheel in western India.

5. Produce children and look after them.

Q 1. **What is Mansabdari system? Evaluate the merits and demerits of this System.**

The word ‘mansab’ is derived from an Arabic word which means ‘Fixing the place’ or rank. The mansabdars were the holders of Ranks in the emperor’s service.

   All officers holding a mansab of 5000 or less were divided into three classes.

   If the zat and sawar figures were equal, the officers belonged to the first class.

   If the sawar figure was more than half of the zat figure, he belonged to the second class.

   If the sawar figure was less than half of the zat figure, he was put in the third class.

   The mansabdars were directly recruited, promoted, suspended and dismissed by the emperor.

   The mansabdars were highly paid. Akbar preferred to pay them salaries in cash. After the death of mansabdar his immovable property was taken by the king. Mansabdar had to maintain the record of soldiers and horses so that these may come in the use of the king while required.

   By evaluating above mentioned merits and demerits, it becomes clear that during the powerful kings this system contributed in the expansion and consolidation of the empire.

Q 2. **What are the problems in using the Ain as a source for reconstructing agrarian history? How do historians deal with this situation?**

The Ain-i-Akbari had provided invaluable information for reconstructing the agrarian history of the Mughals.

Though the fiscal data from the subas is very detailed yet important parameters like wages and prices from these subas has not been properly documented.

Historians have dealt with the situations by supplementing the accounts of the Ain by information got from the provinces.

Numerous errors in totaling have been detected. These are however minor and do not detract from the overall quantitative accuracy of the manuals.
These include detailed seventeenth eighteenth century revenue records from Gujarat, Rajasthan and Maharashtra.

Q 3. “Sher Shah Suri was the forerunner of Akbar” Prove this Statement by giving reasonable arguments.

Sher Shah Suri was the great Emperor. - was a hard working and disciplined personality. - was in favour of equal law for each and everybody and he considered Judgment as most holy religious work. - divided his empire into ‘Sarkars’ and the sarkar into ‘Parganas’. – was a great administrator.- planted shady trees along the road sides. - He introduced Gold, Silver, and copper coins and a certain amount of metal was kept in the coins. -was the first emperor who adopted religious liberty and equal behavior. -separated politics to the religion. - recruited a vast central permanent army. - gave cash payment to the Army, horse branded, getting the description rolls of the soldiers recorded and their recruitment and inspection of the troop from time to time.- opened hospitals for the poor. -encouraged the expansion of Education. - interested in the construction of the buildings. –constructed Mohamadden and local architectural styles.

By the micro analysis of the above mentioned works/reforms of the Shershah. It becomes clear that Akbar adopted many works/reforms of the Shershah as it is or by some modifications. Therefore Shershah can be called as the forerunner of Akbar.

Q 4. Discuss the major features of Mughal provincial administration. How did the centre control the provinces?

The head of the provincial administration was the governor who reported directly to the emperor.

The Sarkars, into which each suba was divided, often overlapped with the jurisdiction of faujdars who were deployed with contingents of heavy cavalry.

The local administration was looked after at the level of the pargana by three semi hereditary officers.

Each department of administration maintained a large support staff of clerks, accountants, auditors, messengers and other functionaries in accordance with standardized rules and procedures.

The relationship between local landed magnates, the zamindars, and the representatives of the Mughal emperor was sometimes marked by conflicts over authority and a share of the resources.
Q 5. What were the concerns that shaped Mughal policies and attitudes towards regions outside the subcontinent?

The political and diplomatic relations between the Mughal kings and the neighbouring countries of Iran and Turan hinged on the control of the frontier defined by the hindukush mountains that separated Afghanistan from the regions of Iran and Central Asia.

All conquerors who sought to make their way into the Indian subcontinent had to cross the Hindukush to have access to north India.

Qandhar was a bone of contention between the Safavids and the Mughals. The fortress town had initially been in the possession of Humayun.

While the Safavid court retained diplomatic relations with the Mughals, it continued to stake claims to Qandhar.

Q 1. What steps taken by the British East India Company to control the Zamindars?

The British East India Company took the following steps mainly to maintain its control over the Zamindars. The zamindars’ troops were disbanded, customs, duties abolished, and their cutcheries (Courts) brought under the supervision of collector appointed by the company. The power to deliver local judgement was also taken away from zamindars. In fact zamindars hold their control and leadership through local caste and other panchayats. They lost their power to organize local police.

In case a Raja (powerful zamindars) failed to pay the land revenue, a Company official was speedily dispatched to his zamindari which explicit instruction “to take charge of the District and to use the most effectual means to destroy all the influence and the authority of the zamindar and his officers. Some of the scholars believe that some trouble creators were also used as tools to reduce the influence of Rajahs. For example, when the zamindar despactched their amlah (collector of revenue or representative of zamindar). Some naughty people use to create problem for zamindars.

Q 2. Why was the jotendars a powerful figure in many areas of rural Bengal?

The jotedars a power figure in many areas of rural Bengal become while several Zamindars were facing a crisis at the end of the 18th century, a group of rich peasants were consolidating their position in the villages.

They controlled local trade as well as moneylending, exercising immense power over the poorer cultivators of the region.
A large part of their land was cultivated through share croppers (adhiyars or bargadars) who brought their own plough, laboured in the field, and handed over half the produce to the jotedars after the harvest.

Within the villages, the power of jotedars was more effective than that of zamindars. Unlike zamindars who often lived in urban areas, jotedars were located in the villages and exercised direct control over a considerable section of poor villagers.

Jotedars fiercely resisted efforts by zamindars to increase the jama of the village, prevented zamindari officials from executing their duties, mobilized ryots who were dependent on them, and deliberately delayed payment of revenue to the zamindars.

Q 3. **What are the problems of using official sources in writing about the history of peasants.**

Following are the problems in using official sources in working about the history of peasants:

There are official sources and reflect only British official concerns and interpretation of all events from the outlook and angles of the English

Most of the events, revolts and happening have been presented in a biased manner. The colonial Government and official had their own political, economic, religious, cultural and social interest.

The sources have been presented and recorded by such clever and naughty people who have intentionally presented things with false evidences also.

The commission has presented this fabricated fact the Government demand was not the cause the peasants angles. It was the moneylenders (again Indian) who were to blame such argument is found very frequently in British colonial records.

Official reports, thus are invaluable sources for the reconstruction of history. But they have to be always read the case and just opposed with evidence called from newspapers, unofficial accounts, legal records and, where possible, oral sources.

Q4. **Why did the Santhals revolted against the British rule?**

The Santhals were revolted against the British rule due to following reasons...
1. The land that Santhals and brought under cultivation was slipping away from their hands.
2. The state was levying heavy taxes on the land that the Santhals had cleared, money lenders (dikus) were charging them high rates of interest.
3. Moneylenders were taking over the land from Santhals when debts remained unpaid, and Zamindars were asserting control over the Damin-i-koh area.
4. By the 1850s, the Santhals felt that the time had come to rebel against Zamindars, money lenders and the colonial state in order to create and ideal world for themselves where they would rule.

Q5. Discuss about the life of hill folk of Rajmahal hills, Paharia.

Paharias lived around the Rajmahal hills, subsisting on forest produce and practicing shifting cultivation.

1. They cleared patches of forest by cutting bushes and burning the undergrowth on these patches, enriched by the potash from the ash, the Paharias grew a variety of pulses and millets for consumption.
2. They scratched the ground lightly with hoes, cultivated the cleared land for few years, then left it fallow so that it could recover its fertility, and moved to a new area.
3. From the forests they collected Mhua (a flower) for food, silk cocoons and resin for sale, and wood for charcoal production.
4. The life of the Paharias – as hunters shifting cultivators, food gatherers, charcoal producers, silkworm rearers – was thus intimately connected to the forest.

Q6. What explains the anger of the Deccan ryots against the money lenders?

1. By 1830s prices of agricultural products fell sharply.
2. Decline in peasant’s income revenue could rarely be paid without a loan from money lenders.
3. Ryots found difficult to pay it back, debt mounted.
4. Ryots needed more loan to buy their everyday needs.
5. Sahukar’s expert merchants in Maharashtra stopped long term credit and started demanding repayment of debt.
6. Petition after petition, Ryots complained of the injustice of insensitiveness.
7. The Ryots came to see the money lenders as devious and deceitful.
8. Limitation law was passed to check the accumulation of interest overtime.
9. Deeds and bonds appeared as symbols of the new oppressive system.
Q1. What were the policies and administrative causes of the Revolt of 1857?
   1. Imperalist policy of the British administrators.
   2. Doctrine of Lapse.
   3. Abolition of pensions and Titles.
   4. Disrespect to the Mughal Emperor.
   5. Annexation of Awadh.
   Any five)

Q2. What were the causes of the failure of the 1857 Revolt?
   1. Breaking out before of the fixed date.
   2. Co-operation of the native states to the British.
   3. Lack of co-operation from the Elite.
   4. Limited resources of the Rebels.
   5. Absence of a common ideal.

Q3. Discuss the nature of revolt of 1857.
   a) Only a sepoy mutiny...
      i) The main ground for the uprising had been prepared by the soldiers.
      ii) Important and immediate causes of the revolt was the greased cartriges.
      iii) The Revolt did not spread throughout the country.
   b) First war of independence---
      i) Lakhs together artisans, farmers and soldiers strugged united against the British rule.
      ii) Hindu and Muslim took actively part in the movement.
      iii) It had country wide presence.

Q4. What measures were adopted to form the unity among the rebels?
   a) Leaders appealed to all sections of the society.
   b) Rebels emphasized on pre-british hindu-muslim unity.
   c) Religious sentiments were respected.
d) Secret meetings were held at night to spread the message of unity.

e) British attempt to bring division failed.

Q. 5 Mention the features of Doctrine of Lapse.

Lord Dalhousie introduced this theory according to this theory if a king didn’t have his valid male successor his kingdom will be annexed by the British government. According to this theory Jhansi, Nagpur, Satara, Sambhalpur, Udaipur etc. were captured by the British government.

Q. 1 What were the new kinds of public places that emerged in the colonial city? What functions did they serve?

By the 18th century, Madras, Calcutta and Bombay had become important point and cities. The settlement that came up here were convenient points for collecting goods. The English East India Company built its factories (i.e. mercantile offices) there and because of competition among European companies fortified their esettlement for protection. In Madras. Fort St. George, in Calcutta Fort William and in Bombay the Fort marked out the areas of British settlement which were known as ‘While town’. The Indian Merchants, artisan and other women who had economic dealings with Europeans merchants lived outside their forts in settlement of train own known as ‘ Black Towns’. After 1850s cottons mills were setup by Indian merchants and enterpreneants in Bombay and European-owned jute mills were established in Rishra(1855) on the outskirts of Calcutta. Kanpur, Specializing in leather, wooden and cotton textile and Jamshedpur, specializing in steel were prominent.
In 1864 Viceroy John Lawrence officially moved his councils to Shimla.

Q. 2. Why was the hill stations developed in India by Britishers?

1. Need of British army.
2. Strategic places of Army.
3. Cool climate temptation for Britisher.
4. Free from epidemics.
5. Healthy climate.
6. Home away home fro Britishers.

Q. 3 What was the condition of the cities during the colonial rule in India?

1. New class of laborious poor and workers were emerging. Rural labourers were migrating to the cities for employment. Many were migrating due to the attractive city life.
2. Colonial rulers conducted surveys. They collected the statistical datas and published the governmental reports time to time.
3. Maps of Madras, Bombay and Culcutta were quiet different from the old ones. Architecture of the buildings was changed.
4. A large number of labours were coming to the hill station where plantation of tea and coffee were done.
5. There were a number of opportunities form women in the cities. Some social reformers supported women educations which were opposed by the orthodox opposed it. Gradually the participation of women in public places increased. They entered into the new occupations of the cities as maid, factory labourers, teachers, actress etc.

Q. 4 Why did British government collected huge amount of data in the colonial cities?

1. Census data was useful for various purposes like making an ideal ratio of britishers and 2. Indians and for checking diseases.
2. Mapping was useful for understanding landscape.
3. It was useful for the expanding cities.
4. Useful for the making Ghats.
5. For the protection of white towns.

Q. 5 Mention the features of architecture styles which were adopted by the British government in the Bombay.

1. Neo-classical eg. Town hall, Elphiensten circle.
2. Neogothic eg. Secretariat, Universities of Bombay, high Court, Victoria Terminus etc.
3. Indo Sarsenic eg. Gateway of India, Taj mahal Hotel.

Q. 1 What was the problem of separate electorates? What were the disagreement between Congress and Dalits on this issue? Finally what solution to be of this issue?

Demand of separate electorates by the Dalits in which they wanted reservation in separate Electorates like muslims. In 1931 in the second Round Table Conference Dalit leader Dr.B.R.Ambedkar said Congress does not represent the Dalits.

- He said Dalits are socially and economically backward. By separate electrode they can put demands of their rights.
- Gandhiji opposed the separate electorates.
- Finally congress gave separate electorates to Dalits within the Congress.

Q. 2 How did Gandhiji transform National Movement into mass movement?

1. Simple lifestyle.
2. Use of Hindi for communication.
3. Role of Gandhiji in three mass movements.
5. Swadeshi, boycott and Swaraj.
6. Importance on Charkha and Khadi.
7. Upliftment of women, poor down trodden.  
8. Hindu-Muslim unity.  
10. Balancing each and every section of society.

(Any five to be explained)

Q. 3 Explain the sources from which we can reconstruct the political career of Mahatma Gandhi and the history of National Movement of India.

- Auto-biographies and biographies.
- Contemporary newspapers.
- Official and police records.
- Public speeches.
- Private letters.

Q. 4 “Where ever Gandhiji went, rumours spread of his miraculous power.” Explain with examples.

The ascetic life style.
Use of dhoti and charkha.
Use of Hindi for communication made Gandhiji very popular.
Where ever he went rumours spread of his miraculous powers.
  i. Sent by kings to redress the grievances of the farmers.
  ii. Had power to overrule all local officials.
  iii. Gandhiji was superior to the British.

Fight against untouchability.

Q. 5 Mention the causes of Non-cooperation movement.

Conditions arose due to first world war.
To oppose Rowlatt Act
To attain swaraj
To support the khilafat movement
To undo the injustice done at jallianwala bagh.

Q. 1 The partition of India was a holocaust. Justify?

A large number of people were killed.
Lakhs of people had become refugees.
A large number of people was rendered homeless.
There were killings, loots, arson and rape.
People lost their properties and all their assets.
Q. 2  **What are the merits and demands of Oral history?**

It helps us grasp experience and memories in detail.

- It enables historians to write richly textured, vivid accounts of events like partition.
- Oral history also allows historians to broaden the boundaries of their discipline.
- Many historians argue the uniqueness of personal experience makes generalization difficult.
- They think Oral accounts are concerned with tangential issues.

Q. 3  **Why Cabinet missions was sent to India? What were the main features of its plan?**

Cabinet mission was sent to India to suggest a solution for the Indian problem.

- The mission recommended a loose three of her confederation.
- India would have a federal government including princely states and provinces of British.
- Federal government would be dealing with Defence, Foreign affairs and communication.
- Provisions were made for the grouping of provinces.
- The representation of all three groups meet in a constituent Assembly to draft a constitution.
- Congress and League rejected the cabinet mission’s proposal.

Q. 4  **What was the impact of partition on Indian women.**

Impact of partition of Indian on Indian Women:

1. Harrowing experience of women - Abduction, sold, forced to settle down to a new life etc.
2. They were brutally tortured and beaten.
3. They found the government of both India and Pakistan insensitive to their problems.
4. Government’s insensitivity to the feelings of women.
   Women not allowed to voice their opinion.
5. Killing of women in the name of saving honour of women.
6. Forcing women to commit suicide to save themselves from falling into the hands of enemies.
7. Their suicide was treated as martyrdom.
8. Dishonouring women of a community seen as dishonouring the community itself and a mode of taking revenge.
9. They were not allowed to re-settle their life on their own wish.
Q. 1 Why did Mahatma Gandhi think Hindustani should be the National language?

By the 1950s, the Congress had accepted that Hindustani ought to be the national language. Mahatma Gandhi felt that every one should speak in a language that common people could easily understand.

Hindustani- a blend of Hindi and Urdu – was a popular language of a large section of the people of India, and it was a composite language enriched by the interaction of diverse cultures. Over the years it had incorporated words and terms from very many different sources, and was therefore understood by people from various regions. This multi – cultural language, Mahatma Gandhi thought would be the ideal language of a communication between diverse communities: it could unify Hindus and Muslims, and people of the north and south.

Q. 2 Why is the Indian constitution acceptable to the Indian people even today?

The Indian Constitution is acceptable to all because it was based on a broad consensus and did not reflect the views of the drafting committee alone. Event though there was no universal adult Franchise at that time. The cositution assembly consisted of people of all regions and communities making it a miniature India. Eminent people like Maulana Azad and women like Sarojinmi Naidu played an important part in the constituent assembly as did people of all casts and creeds. Furthermore, the constituent assembly worked in a systematic and open manner,. The basic principles were agreed upon, then a draft constitution was prepared for discussion. The draft constitution was discussed thoroughly clause by clause for nearly 3 years before being finalized.

Every individual is free to follow. Preach, or profess his/her own religion. There is no state religion. (Any five)

Q. 3 How was the term minority defined by different groups?

The term minority was defined by different groups in the following ways:-

Ambedkar demanded separate group form the minority races. Hindus and Sikhs, live in so-called Pakistan were not considered as minority race. Members demanded the representation on behalf of the minority in the Constitution. Nagappa demanded minority status of the Harijans. Ambedkar demanded separate Constitution for the minorities.
Q. 4  what was the ‘Language controversy, before the Constitution Assembly and how did it seek to resolve the controversy?

**Language Controversy:**

- Hindustani (Hindi+ Urdu) started getting separate due to communal parties.
- Language became politicized from communal identify.
- R.V.Dhulkar supported Hindi to be made language of the Constitution.
- It created a furor(debate) in the Constituent Assembly which was mediated by a Pt.Jawaharlal Nehru.

**Solutions:**

- Proceeded slowly to make Hindi as the National Language.
- Some supported official work to be continued for 15 years in English.
- After implementation of the Constitution and Provinces to choose regional language for daily work.
- Constituent Assembly:
  i) Hindi- Not National Language.
  ii) But not Rajbasha.

Q. 5  What was Objective resolution? what were the ideals expressed in the Objective resolutions ?

Nehru presented the objective resolution in the constituent assembly on 13th December 1946. It proposed that the national flag of India be a horizontal tricolor of saffron, white and dark green in equal proportion, with a wheel in navy blue at the centre. It outlined and defined the ideals and objectives of the constitution which are as follows :

vi. India was declared as independent, sovereign and republic.
vii. It assured justice, equality, liberty and fraternity to all its citizens.
viii. It provided adequate safeguards to minorities
  ix. India would be a federation.
  x. India would work for world peace and human welfare.
TIPS TO SCORE HIGH MARKS IN BOARD EXAM – HISTORY COURSE

“EDUCATION IS NOT THE FILLING OF PAIL, BUT THE LIGHTING OF A FIRE”

TIPS FOR EFFECTIVE CLASSROOM LEARNING:-

Create a positive attitude. You may ask "how does creating a good attitude supposed to boost up my mark?" Well, if you create a good attitude in studying and think positive things about studying, it's likely that you will start liking a subject that you were really not fond of before. You may also get marks for having a good attitude and for not disrupting a class.

Attend your classes regularly. If you attend classes daily instead of skipping them, you will be there to listen to all the lessons the teachers are teaching and won't miss important days. It's likely that you will remember or learn more if you are in class when the teacher is teaching than if you skipped class and then take notes later on.

Set goals for yourself. Set goals like 'get good marks in math, science etc' for yourself and then try your hardest to achieve those goals. If you fail once, don't give up, keep trying.

Do your homework daily. When you get homework, do it, don't leave it. If you're tempted to watch your favourite TV show instead of do homework, think about it this way: Is your favourite TV show going to help you get into a good university and possibly help you achieve the job of your dreams? If the answer is yes, then by all means watch the show. Homework is important because it gives you practice on the subject that you are learning. Always do your homework.

Ask for help when you need it. If you have a question on something, ask for help, don't just leave it behind. You can ask anybody who has knowledge on the subject that you need help with like your parents, teacher, brother or sister. It will most definitely help you in tests and quizzes.

Manage your time effectively. It will help you reduce anxiety and focus on studying. If you have a test next week, start studying now. Try not to study at the last minute and cram the night before. Try studying 1 or 2 hours daily and leave a half hour for homework. If you study before you do homework, it will help you do your homework faster and help you understand the subject better. Understand yourself. A big part of academic success is having the right mindset. You have to not only believe in yourself, but also know enough about yourself to know how to achieve that success. Take the time to examine your academic strengths and weaknesses and find ways to capitalize on your strengths while overcoming or minimizing your weaknesses. Finally, understand how you learn things best -- your learning style -- and try and find classes and study methods that best utilize the way you learn.
Manage Your Courses. Many students struggle academically, not because they do not have the abilities, but because they simply do not actively manage their courses. You should be an expert on the syllabus of each of your courses, with a strong sense of every major assignment and test— including expectations, requirements, and due dates. If some of your teachers are too vague on their syllabi, take the time to get the detailed information you need to better plan and execute all graded materials for your classes now.

Read Actively. Yes, there is quite a bit of reading assigned in schools. Still, part of your job as a student is to not only read all of it— but do so actively rather than passively. Active reading means doing more than just reading. For some people, it means underlining, highlighting, or annotating the materials. Others develop a list of keywords and summarize materials as they read. Still others continually quiz themselves and try to put the information in a different context that helps them better understand it and retain it. Understand the three R's of memory: reception (attentive and observant), retention (review and recite), and recollection (organizing and visualizing).

Utilize Every Class. This tip is not just about attending every class— though attendance is the foundation of it. Not only must you attend every class session, but you should do so with a strategy to succeed. First, you should sit toward the front of the class; studies show that students who sit in one of the first few rows generally achieve better grades than students who sit toward the back. Second, you should get actively involved in the class. Of course, some classes are pure lecture format, but most allow— and desire— some level of student participation— so get involved and speak up. Finally, if you’re going to make the effort to attend class, do so with the primary goal of learning— which means don’t be distracted reading other materials, texting, surfing the Net on your laptop, or talking to the student next to you.

Take Great Notes. It’s not enough to attend and be actively involved in every class— you need to also listen carefully and take detailed notes. Obviously you need to listen to take great notes, but there’s more to listening than just taking notes. Many teachers provide pretty strong clues about the most important elements within a lecture— even going as far as to say something about a topic’s importance for the next test. The best students pick up on these clues. In terms of note-taking, there are any number of systems (Cornell, outlining, mapping, charting, and sentence methods), so the crucial step for you is to find the one system— including one you develop for yourself— that works for you.

Study Daily and Differently. Every single study of academic success shows that students who commit some time every day to studying— reading, writing, reviewing, etc.— perform at a much higher level than those who study in larger chunks, and much better than those who cram. Studying daily builds and increases your knowledge base for the long-term— assuming you are studying actively rather than passively. Active studying means practicing involving behaviors, such as creating outlines, developing flash cards, participating in study groups, rewriting notes, etc. When possible, take practice quizzes and tests to prepare for the actual examinations.
Know Your Teachers. Put another way; make sure your Teacher knows you. It's amazing how many students choose to be anonymous in the classroom. There's nothing wrong with that strategy -- and in some massive lectures halls of thousands of students, it might be your only choice. You don't have to become best buddies with your Teachers -- and we are not advocating the "kiss-up" strategy either. This tip is about you moving beyond being an anonymous name or number to being an actual person -- whom the Teacher recognizes. We suggest visiting the Teacher during his/her office hours. The benefits of this strategy are enormous because you'll get the help you need as well as often getting some insider information -- and there's even something termed the "halo effect," which deals with the concept that a Teacher grades more leniently when she/he grades an assignment of a student she/he knows (and respects).

Obtain the Help You Need. Don't wait -- find the help you need as early as possible in the course, long before you begin worrying about whether the course is even salvageable or not. Your first line of help, of course, is your teacher and/or graduate assistants. Next up are campus tutoring centers (most colleges have writing, math, and foreign language labs), where you can obtain expert advice and assistance from other students. You can also find your own personal tutors, as many graduate students offer tutoring on the side. If your problem is less academic and more related to other issues, visit your school's academic support center -- in which you'll find assistance for learning disabilities and other guidance. Finally, for more informal help, don't forget to turn to your classmates for assistance.

Improve Your Writing. Writing is the cornerstone of academic -- and career -- success. You most certainly should strive to improve both your writing and your vocabulary while in school. Becoming a strong writer with the ability to clearly express your ideas and arguments will have amazing payoffs in courses that have a writing component -- whether a research paper, term project, or essay exams. Plus, working to improve your writing also strengthens your critical thinking abilities as well as your listening, reading, and speaking skills -- and helps to build your self-confidence. Developing better writing skills will make you feel -- and sound -- smarter, and lead you to greater professional success.

Get Involved on Campus. This advice might seem counter to some of the other tips in this article, but studies show that students who have some involvement in campus activities actually are better at managing their time and balancing multiple demands for their time. In fact, don't just get involved but strive for a leadership positions -- doing so will force you to work harder, plus it will look good to grad schools and employers when they review your resume. But before you happily join a bunch of clubs and organizations, please note that your involvement should be moderate. Be involved, but not over-extended. As soon as your social life starts interfering with your school work, cut back so that it does not affect your goal of better academic success. That academic achievement brings honour to the family, and monitor their children's progress continuously. It has been observed that such students give better performance in the institute. On the other hand, parents who accept the absolute authority
of the teacher, maintain homes in non-hygienic neighborhoods, are poor and, are not proficient with the English language and achieve academic performance at a lower level than other students. Counselors can involve parents through Director or Expert Consultation, for making parents aware as to how they can support their ward in institute as well as influence their parenting skills by advocating to students when students are not treated fairly by the educational establishment. Counselors can also help the parents who are having difficulty in institute for getting apprised for their ward’s progress by encouraging teachers to communicate telephonically more frequently with parents when the results of their ward is declared.

**TIPS FOR STUDENTS AFTER CLASSROOM**

**Always review.** After school, review what you learned that day

**Develop test smarts.** This will really help and increase your confidence when taking exams if you’re familiar with the typical exam format, common errors to avoid, and know how the concepts in a subject area usually tested.

**Know your personal learning style.** It will help you maximize your learning by using effective study techniques, developing meaningful notes, and making the most efficient use of your study time.

- **Linguistic learner:** learns best by saying, hearing and seeing words; is good at memorizing things such as dates, places, names and facts.
- **Logical/mathematical learner:** learns best by categorizing, classifying and working with abstract relationships; is good at mathematics, problem solving and reasoning.
- **Spatial learner:** learns best by visualizing, seeing, working with pictures, is good at imaging things, and reading maps and charts.
- **Musical learner:** learns best by hearing, rhythm, melody, and music; is good remembering tones, rhythms and melodies, picking up sounds.
- **Bodily/kinesthetic learner:** learns best by touching, moving and processing know through bodily sensations; is good at physical activity.
- **Interpersonal learner:** learns best by sharing, comparing, relating, cooperating good at organizing, communicating, leading, and understanding others.
- **Intrapersonal learner:** learns best by working alone, individualized projects, and Self paced instruction.
SOME CAPSULES

- **Finish your studying tasks on a daily basis**
  Yes, if at school, a lesson has been taught, finish preparing it the same day at home. Keep this as your prime policy. The same policy applies for tuition classes.

**Don’t postpone tasks.** Don’t let procrastination ruin your life! Make up your mind that you’ll finish a task on the very same day it is supposed to be done.

**Revise stuff regularly**

Just preparing lessons daily won’t be sufficient! Because, after a while, chances are that you might forget the lessons! This is when revision comes handy! Yes, revising things thoroughly will etch it in your memory. Yes, it is like engraving a drawing on a rock! The more you revise, the better it is! In case of subjects like physics and mathematics, make it a point to revise the formulas as much as you can. Because, if you have mastery over them, you can score well in board exams and competitive entrance exams too!

**Take tests regularly**

After studying and revising, it is time to do an honest assessment of your preparations! Yes, make sure that you solve practice test papers time and again. Just school and tuition class exams are not enough! Try to grab as many question paper sets as you can and solve them. Try to be honest and go for an honest evaluation! After evaluation, make sure that you take the corrective measures. That is, by correcting your errors and improving your performance.

**Revise again**

This part is very important and can’t be ignored. Once finished with the tests and evaluation of a subject/chapter, students tend to forget about it altogether!

Don’t commit this mistake folks! Revision can’t be ignored. It is something students should embrace with open hands! So, make it a point to revise again and again, even after tests and evaluation.
Avoid Burnout

What is a burnout? If you do an activity for an excess amount of time, naturally you’d get tired. This is called burnout.

Anything done in extremes can result in burnout. The same principle applies to studies as well! Too much studying and no means of relaxation can wreak havoc with your mental and nervous system.

I think board students should indulge in stress busting activities. For example- try to find time to indulge in your favorite hobby, play games like soccer, cricket etc, travel with family, enjoy and celebrate festivals, hang out with friends occasionally.

I’ve listed few options to bust stress. You may choose the method that suits you the best. During my school years and board exam days, I used to bust stress by playing with my friends.

Group studies with good friends

Whether group studies can be productive or not depends on the quality of the members of the group. The ‘group’ should consist of students, who are devoted to and serious about studies.

You should go for group studies with only those friends, who you think are good at studies. They should be your honest friends. Give them the freedom to analyze and rate your performance.

This way, you’ll come to know of your weak points easily. Further, with the help of your friends, you can work towards improving your weak areas.

Would you believe it? Many IAS rank holders have credited their success in exams to group studies and the combined efforts of a group! In most of the cases, the group members would help each other strengthen their weak points!

Suggested strategies for high scoring in history

1. Re-texting the content (simple)
   Generally concepts in the textbook are very extensive and elaborate. So it is very important to simplify the content according to your understanding. This would definitely help before your examination.
2. Note making (Anecdotes)
Develop the habit of making short notes and key points for all important content. This should be done methodically.

3. **Programmed learning through learning frames**:-
Make learning frames for the difficult and important topics that are abstract. Simple programmed learning frames with logical sequencing would increase your learning process.

4. **Timeline charts**.
Prepare time line charts unit wise for history chapters. Maintain a small notepad exclusively for timeline charts. This would be always handy at the verge of your examination preparation.

5. **Short one word questions for micro learning**:- Prepare many short questions with answers while you are preparing the lesson. This would definitely a time consuming process. These short questions would help for micro level learning of the concepts.

**Eat healthy**:- Yes, eating a healthy, balanced diet is of utmost importance! Because, you are what you eat! If you eat rubbish, you become one! Eat balanced diet, full of green vegetables, fresh fruits, dairy products, fish, meat, eggs etc.

SECOND HALF- FROM DECEMBER TILL BOARD EXAMINATION

This is the time, when the festival season gets over and the winter sets in. Also, this is the time that 10th and 12th standard students should take a reality check. Try to evaluate your preparation so far. And please be honest while doing it.

For best results, while evaluating, take the help of good friends, teachers, parents etc. Based on the evaluation, it is time to plan your preparations over the next half of the season!

**Time management is the key**
This is the time, when you should take time management very seriously. Because, half of the time just flew past you! Now you just can’t afford to waste time. And the only solution is- time management!

**Go for a ‘power- schedule’**

Well ‘power-schedule’ is my creation. Basically, it is an improved version of the time table that you’ve been following so far. So far, you’ve also been devoting some time towards other activities like hobbies, playing etc. Now, it is time to reduce the ‘frequency’ of such activities! Hey, I’m not asking you to stop these activities altogether! Just reduce the time you used to devote towards them previously.

**Go for question paper centered/blueprint centered study pattern** I recommend this study pattern to those students, who have been doing nothing so far. Yes, I know that despite 10th and 12th standard board exams being very important, there are students who do nothing (study).
So, if you are one such student, who is all set to face the board exams, I urge you to implement this study pattern. This study pattern enables one to cover as much important parts of the syllabus as possible, in the shortest amount of time possible.

To implement this method, first you must buy the various solved/unsolved exam papers from various publications. This has to be followed by solving those papers.

Solving question papers will give you a clear idea of the type of questions that are asked in the examination. But don’t blindly rely on this method. Because blueprint of the question paper may change.

Still, this method is very effective in picking out the ‘most important’ questions. Pay more attention towards such questions.

Don’t let tension get the better of you!

With the 10th and 12th standard board exams looming large over their heads, students tend to get a bit tensed! Not only students, even teachers and parents fall prey to this! Don’t let tension ruin your preparations guys! Overcome it!

Only go for productive group studies

During the reading vacations, many students feel enticed to go for group studies. But these so called group studies often tend to become less productive! This is something you just can’t afford, particularly with so less time left!

Only go for those group study sessions, which you feel will help you! Like going to a studious friend to clear your doubts.

That’s it friends, these are my effective and killer tips for board students. Following them religiously will guarantee you high marks. 12th and 10th standards are important milestones in a student’s life. So make sure that you put in surplus hard work and make yourself and your parents proud! At the same time, also take care of your health!

Best of luck!
### HISTORY (027)

**Class XII (2015-16)**  
**Design of the Question Paper**

<table>
<thead>
<tr>
<th>Units</th>
<th>Periods</th>
<th>Marks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Themes in Indian History Part-I</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Units 1 - 4</td>
<td>55</td>
<td>25</td>
</tr>
<tr>
<td>Themes in Indian History Part-II</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Units 5 - 9</td>
<td>65</td>
<td>25</td>
</tr>
<tr>
<td>Themes in Indian History Part-III</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Units 10 - 15</td>
<td>80</td>
<td>25</td>
</tr>
<tr>
<td>Unit 16 : Map Work</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>10</td>
<td>5</td>
</tr>
<tr>
<td>Project Work</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>10</td>
<td>20</td>
</tr>
<tr>
<td></td>
<td><strong>220</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

**Note:** There is no change in the syllabus. Value Based Question can be from Part-1, 2, 3 textbooks and carry 04 marks. Accordingly teacher can reduce weightage of the corresponding sections.
<table>
<thead>
<tr>
<th>S. No</th>
<th>Typology of Questions</th>
<th>Learning outcomes and Testing Competencies</th>
<th>V. Short Answer - (2 Marks)</th>
<th>Short Answer - (4 Marks)</th>
<th>Source Based (7 Marks)</th>
<th>Long Answer (8 Marks)</th>
<th>Map Skill (5 Marks)</th>
<th>Marks</th>
<th>% Weightage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Remembering- (Knowledge based simple recall questions, to know specific facts, terms, concepts, principles, or theories; identify, define, or recite, information)</td>
<td>Reasoning</td>
<td>1</td>
<td></td>
<td>1</td>
<td></td>
<td></td>
<td>14</td>
<td>18%</td>
</tr>
<tr>
<td>2</td>
<td>Understanding- (Comprehension - to be familiar with meaning and to understand conceptually, interpret, compare, contrast, explain, paraphrase information)</td>
<td>Analytical Skills</td>
<td>1</td>
<td></td>
<td></td>
<td>1</td>
<td></td>
<td>21</td>
<td>26%</td>
</tr>
<tr>
<td>3</td>
<td>Application- (Use abstract information in concrete situation, to apply knowledge to new situations; Use given content to interpret a situation, provide an example, or solve a problem) (Map skill based questions- Identification, location, significance.)</td>
<td>Map identification skills, etc.</td>
<td>-</td>
<td>1 (value based) +1</td>
<td>1</td>
<td></td>
<td></td>
<td>20</td>
<td>25%</td>
</tr>
<tr>
<td>4</td>
<td>High Order Thinking Skills- (Analysis &amp; Synthesis- Classify, compare, contrast, or differentiate between different pieces of information; Organize and/or integrate unique pieces of information from a variety of sources)</td>
<td></td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td></td>
<td>21</td>
<td>26%</td>
</tr>
<tr>
<td>5</td>
<td>Evaluation- (Appraise, judge, and/or justify the value or worth of a decision or outcome, or to predict outcomes based on values)</td>
<td></td>
<td>-</td>
<td></td>
<td>-</td>
<td>-</td>
<td></td>
<td>4</td>
<td>5%</td>
</tr>
</tbody>
</table>

Total: 3x2=6  6x4=24  3x7=21  3x8=24  1x5 =5  80  100%

Note: Each source based question will have three questions with marks ranging from 1 - 4.
I. **Weightage to Content**

<table>
<thead>
<tr>
<th>Themes in Indian History (Part I)</th>
<th>25 Marks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Themes in Indian History (Part II)</td>
<td>25 Marks</td>
</tr>
<tr>
<td>Themes in Indian History (Part III)</td>
<td>25 Marks</td>
</tr>
<tr>
<td>Map Work</td>
<td>5 Marks</td>
</tr>
<tr>
<td>Project work</td>
<td>20 marks</td>
</tr>
</tbody>
</table>

**Note:** Value Based Question can be taken from any of the above theme I, II, or III ---- 04 Marks

**Total** 100 Marks

II. **Weightage to Difficulty Level**

<table>
<thead>
<tr>
<th>Estimated Difficulty Level</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>(i) Easy (E)</td>
<td>30%</td>
</tr>
<tr>
<td>(ii) Average (AV)</td>
<td>50%</td>
</tr>
<tr>
<td>(iii) Difficult (D)</td>
<td>20%</td>
</tr>
</tbody>
</table>

**Scheme of Option:** No internal choice except for blind students.

III. **Division of Question Paper**

The Question paper will be divided into A, B, C, D and E.

- Part A will carry 3 very short answer questions of 2 marks each.
- Part B 'Section-I' will carry 6 short answer questions of 4 marks each, out of which one is a value based compulsory question. (Part-B 'Section-II', Value based) (No change in the syllabus)
- Part C will carry 3 long answer questions of 8 marks each (word limit ‘350’).
- Part D will carry three source -based questions. The number of questions will be three, carrying 7 marks each (no internal choice). The sources will be taken from the textbooks as directed therein.
- Part E will have 1 map question of 5 marks. Items covered are identification and significance.

IV. **Scheme of Option**

Part A will have no choice.

Part B will be divided into 2 sections (3 books) +1 value based section.

- Section I will have 6 questions from all the three books, out of which the student will attempt any 5 questions.
- Section-II - One question will be a value based question which is a compulsory question.

Part C will carry three long answer questions. The number of questions will be 4, carrying 8 marks each. (Each question from three themes). Student will have to answer any three questions.

Part D will be source-based questions. There will be THREE sources, ONE from each book followed by questions. There will have "no internal choice".

In Part E, there will be one map question. Test items will be ‘identification’ and ‘significance’.

There is no change in the list of Maps.
V. Weightage of Marks Book-wise

<table>
<thead>
<tr>
<th></th>
<th>VSA 2 marks</th>
<th>SA 4 marks</th>
<th>Source based 7 marks</th>
<th>Marks</th>
<th>Long answer 8 marks</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Book I (Ancient India)</td>
<td>2(1)</td>
<td>4+4</td>
<td>7(1)</td>
<td>8(1)</td>
<td>25</td>
<td></td>
</tr>
<tr>
<td>Book II (Medieval India)</td>
<td>2(1)</td>
<td>4+4</td>
<td>7(1)</td>
<td>8(1)</td>
<td>25</td>
<td></td>
</tr>
<tr>
<td>Book III (Modern India)</td>
<td>2(1)</td>
<td>4+4</td>
<td>7(1)</td>
<td>8(1)</td>
<td>25</td>
<td></td>
</tr>
<tr>
<td>Map</td>
<td></td>
<td></td>
<td>5×1</td>
<td></td>
<td></td>
<td>5</td>
</tr>
<tr>
<td>Project work</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>20</td>
</tr>
</tbody>
</table>

2x3=6 4x6=24 7x3=21 5 8x3=24 100

(Note: Value Based Question can be from Part-1, 2, 3 textbooks and carry 04 marks. Accordingly teacher can reduce weightage of the corresponding sections.)

LIST OF MAPS

Book 1


2. P-30. Mahajanapada and cities:
Vajji, Magadha, Kosala, Kuru, Panchala, Gandhara, Avanti, Rajgir, Ujjain, Taxila, Varanasi.

3. P-33. Distribution of Ashokan inscriptions:
(i) Kushanas, Shakas, Satavahanas, Vakatakas, Guptas
(ii) Cities/towns: Mathura, Kannauj, Puhar, Braghukachchha
(iii) Pillar inscriptions: Sanchi, Topra, Meerut Pillar and Kaushambhi.
(iv) Kingdom of Cholas, Cheras and Pandyas.

4. P-43. Important kingdoms and towns:
(i) Kushanas, Shakas, Satavahanas, Vakatakas, Guptas
(ii) Cities/towns: Mathura, Kannauj, Puhar, Braghukachchha, Shravasti, Rajgir, Vaishali, Varanasi, Vidisha

5. P-95. Major Buddhist Sites:
Nagarjunakonda, Sanchi, Amaravati, Lumbini, Nasik, Bharhut, BodhGaya, Shravasti, Ajanta.

Book 2

1. P-174. Bidar, Golconda, Bijapur, Vijayanagar, Chandragiri, Kanchipuram, Mysore, Thanjavur, Kolar, Tirunelveli, Quillon

Book 3

1. P-297. Territories/cities under British Control in 1857:
Punjab, Sindh, Bombay, Madras Fort St. David, Masulipatam, Berar, Bengal, Bihar, Orissa, Avadh, Surat, Calcutta, Dacca, Chitagong, Patna, Benaras, Allahabad and Lucknow.

2. P-305. Main centres of the Revolt:
Delhi, Meerut, Jhansi, Lucknow, Kanpur, Azamgarh, Calcutta, Benaras, Gwalior, Jabalpur, Agra, Avadh.

3. P-305. Important centres of the National Movement:
Champaran, Kheda, Ahmedabad, Benaras, Amritsar, Chauri Chaura, Lahore, Bardoli, Dandi, Bombay (Quit India Resolution), Karachi.

Prescribed Books:
1. Themes in World History, Class XI, Published by NCERT
2. Themes in Indian History, Part I, Class XII, Published by NCERT
3. Themes in Indian History Part-II, Class XII, Published by NCERT
4. Themes in Indian History Part-III, Class XII, Published by NCERT

Note: The above textbooks are also available in Hindi medium.